

The Chaplain

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SERMON ILLUSTRATIONS

AT YOUR SERVICE

BOOKS

EDITORIAL

THOUGHT STARTERS

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May-June, 1951



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United Fellowship of Protestants

FOLLOWING months of study and wide-reaching consultations with chaplains and civilian churchmen, a new youth program will replace the Service Men's Christian League organized during World War II. It will be known as United Fellowship of Protestants and will be launched as soon as a national leader can be chosen.

The program will be under the direction of a civilian-military committee consisting of:

Dr. Luther Wesley Smith, chairman, Executive Secretary of the Board of Education and Publication of the American Baptist Convention

Bishop Charles W. Flint, Chairman of the General Commission on Chaplains

Dr. A. Wilson Cheek, Executive Secretary, United Christian Youth Movement

Dr. Ernest R. Bryan, President, International Society of Christian Endeavor

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Chaplain Charles I. Carpenter, Chief of Chaplains, Department of the Air Force.

The directing committee expects to provide special leadership, literature, and a program of Christian activities.

To an unusual extent, United Fellowship of Protestants will be a co-

operative enterprise. The individual denominations participating in the General Commission on Chaplains, their Boards of Religious Education, the United Christian Youth Movement, and representatives of the armed forces join in planning and promoting this program. Because many chaplains have participated in the planning, it is believed there will be wide acceptance of United Fellowship of Protestants which will provide continuing opportunity for young men and women who have been members of youth groups in their home churches. Local units will be organized on military bases, stations, and ships so that men on transfer from one military assignment to another will find United Fellowship groups; and chaplains reporting for duty will find an organized nucleus of Christian men and women to promote their program.

United Fellowship of Protestants will be an integral part of the United Christian Youth Movement, the co-operative youth agency of forty denominations.

Before this issue of *THE CHAPLAIN* comes from the press, leadership will probably have been selected and procedures established. The June-July issue of *THE LINK* will carry a story of later developments. In the meantime, chaplains may write to the General Commission on Chaplains for further information.

The World at Mid-Century

BY JOSEPH G. HARRISON

NEVER in all history did mankind seek so desperately for the answers to its moral and physical questions as it did during the first half of the 20th century.

Suddenly aware that they must solve deep and critical problems—economic, social, political, and spiritual—whole nations and peoples began dumping overboard old concepts, ideals, and policies, in an attempt to fashion new ones. Even those countries whose ideals and ways of life had proved fairly successful found themselves forced to modify them when faced with the vast changes which followed two world wars.

In this way the past few decades became, above all, an "Era of Ideologies," in which the old and familiar concepts like Democracy and Capitalism (however much they may have varied from land to land) suddenly found themselves under assault by such brash and pretentious newcomers as Communism, Fascism, Nazism, and to a lesser extent, Socialism. From having been widely praised and increasingly copied, Democracy and Capitalism awoke to see themselves scorned and attacked over a considerable portion of the earth.

Challenge to Free World

Appearing almost without warning and with startling suddenness, these new movements have thrown a mortal challenge to the free world of the democracies. With their claim to solve all of mankind's economic and social problems quickly and finally, they

have attracted the eyes of tens of millions of the world's underprivileged. With clever attacks against the present weaknesses of democracy, they have kept the West on the defensive. To men weary of injustice and poverty, they have held out false but glittering hopes.

Confronted with the chaos and indecision which sometimes seem to characterize democracy and aware of the social and economic unbalance which the free world has not yet succeeded in eliminating, many men, among them sincere idealists, have been attracted to ideologies which promise discipline, economic justice, and "something better" than democracy.

At first, the free world, unaware of the extent of the challenge facing it and later divided within itself as how best to meet it, has several times allowed itself to reach the very lip of disaster before drawing back, summoning its strength, redefining its ideals, and saving itself. It is to such a period that the free world has again come in these early days of 1951.

Today, as in the past, democracy and freedom have the power to save themselves. But they can do so only through realizing their own worth and reinforcing their appeal for those who are unsure of which road to follow.

Brash Newcomers

For, unlike democracy, these new ideologies laugh at the assertion that individual freedom is the most essen-

tial of all human ideals and that only when men are free can they achieve the greatest progress.

Instead, these ideologies of the 20th century, these brutal-minded newcomers which claim to have found in a few years' time the answer to all the problems which have beset mankind since the sunrise of history, look upon freedom as an outmoded relic, as a barrier in their way, and as something with which the masses may not be trusted. Thus the most precious possession of a self-respecting man is the first thing of which he is stripped by the totalitarian ideologies of the 20th century, which assert, all the while, that they are doing so for his own benefit.

Yet despite the fanaticism which totalitarian movements can arouse in their followers, despite their seeming appearance of outer strength and inner stability, despite their universal aggressiveness, their apparent achievements, their assertion of "youthfulness," and their shrewd and diabolical maneuvering, these non-democratic ideologies reveal fatal weaknesses and disclose hidden misgivings. For it is the lesson of history that, in the long run, freedom is strength and compulsion is weakness.

Yet such an essential fact does not mean that the free need be any less vigilant. For the strength which comes from freedom must be understood and utilized, or even the free may lose their liberty. Such, indeed, is the great challenge of the 20th century—that the democracies so live that democracy will become irresistibly appealing to all peoples, who will then see in it an answer to their severest problems: poverty, inequality, and injustice.

The central fact behind these new

philosophies—particularly in their more virulent forms of communism, fascism, and naziism—is that the average man is not capable of thinking for himself, planning for himself, or governing himself. Therefore, it is the right, indeed, the duty, of the state to do so for him. This, in turn, means that a selected group of men or even a single individual is empowered to dictate to millions of persons who are unable to protect themselves through law, politics, or the press.

Final Result Is Dictator

The final and inevitable result of this process is that the dictator, whether an individual or a group, ends by confusing his own wishes with the aspirations of his silent and hapless fellow citizens. Unopposed, he loses touch with reality and sanity, and the finale is disaster for his nation and sometimes for a considerable portion of the world.

Despite certain crucial similarities, however, there are major differences which distinguish naziism and fascism on one side from communism on the other. While the first two were and are essentially desperate attempts to prevent change in social and economic relations by freezing the status quo (an attempt we see in Franco Spain today), communism is based upon the premise that the whole existing order as it survives in non-Communist countries must be made over.

It is the cardinal tenet of Marxism that when a nation or group of nations develop new forces and means of production, almost immediately these outgrow the type of economic system and organization which bring them into being. This, the Marxists

assert, results in a conflict which pits the working class against the owning class and the middle class, resulting finally in a "dictatorship of the proletariat," with the state owning all the means of production. From this central theme a vast and complicated dogma known as Marxism-Leninism has been developed and which is held to be unassailable truth by devout Communists.

Something Is Wrong

Impelled by this dogma, communism has spread far and wide, transforming nations, winning wars, undermining the foundations of numerous states, gaining fanatical converts, and controlling today some 750,000,000 human beings.

Notwithstanding these successes, however, something is wrong within the Marxist world. Economically, Moscow has found it impossible to institute pure communism. Lenin said: "Bureaucracy and the standing army are characteristic of the bourgeois state—a 'parasite' born of the internal antagonisms which tear society asunder." Yet Russia today is the most bureaucratic state in the world, and its standing army, except for Communist China's, is the largest in the world.

Instead of making people over so that they willingly work for society rather than for themselves, Moscow has been forced to resort to bribery in the form of special pay for higher production which is little different in its end result from capitalism's incentive system. Instead of eliminating greed and competition, it has created a ruling class avid for power and honors. Instead of viewing human beings rationally, as it claims to do, communism has set up a pantheon

of gods to whom the most abject and ridiculous public adoration is addressed.

How Loyal Are Soviets

Indeed, if the so-called socialist philosophy which the Marxists profess, is to be judged upon the only valid basis for judgment—that of providing the greatest measure of well-being for the greatest number—the United States today is far and away more successfully "socialistic" than is the Soviet Union.

As for the loyalty of the Russians to the Communist state, that is a matter for disagreement, although it should not be overlooked that when the German armies first invaded the Ukraine in 1941, records show that several hundred thousand Ukrainians offered to enroll in the German Army.

It is interesting to note that in socialist Britain, the Labor Party has been running into some of the same complications experienced in the Soviet Union. The situation in the coal mines is an example. Although it is possible that British miners are mining more coal for a Labor government which has nationalized the mines than they would for their erstwhile private employers, it is nonetheless true that they are producing less than the Labor government thought it could obtain.

Instead of staying in the mines and loyally producing for the needs of a socialist Britain, the miners are leaving them, and London has just been forced to offer financial inducements which are considered to be out of line with economic realities. Neither communism nor socialism has had the slightest success in altering so-called human nature.

Negative Systems

In the twin philosophies of fascism and naziism, the world has seen the birth of systems almost wholly negative in every respect. Born during periods of economic stress and recruiting their leaders to a considerable extent among adventurers and malcontents, fascism and naziism sought to settle difficulties through the setting up of an all-powerful and semideified state designed to control economic activity, eliminate political choice, and suppress revolt. It bolstered this system by fostering race pride, nationalism, and militarism.

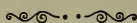
In the case of Italian fascism, its leaders became so mesmerized with their own words that they mistook weakness for power, and the system collapsed under the impact of war. Although German naziism was able to generate far greater material strength and stability than Italian fascism, yet it, too, in the end became the victim of its own propaganda.

While it would be a grave and perhaps fatal mistake for the free world to underestimate the strength and determination of its ideological opponents, particularly communism, nevertheless there is ample and comforting evidence that all systems which deny freedom, which rely upon compulsion, which practice self-deceit, and which fail to give primal place to moral issues carry within themselves the seeds of defeat.

Inner Might

Remaining awake and united in the face of danger, refusing to be diverted by siren songs of isolationism, recognizing that it takes effort and sacrifice to build a better world for all men, the free world need have no anxiety over the future. It has an inner might which no 20th-century ideology can match.

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Influence

I spoke a word
And no one heard;
I wrote a word,
And no one cared
Or, seemed to heed.
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seed unconsciously,
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy and pain;
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.

—John Oxenham in *Watchman-Examiner*

The Ministry

BY BISHOP GERALD KENNEDY

RING LARDNER on looking at the Grand Canyon remarked, "What a wonderful place to throw your old razor blades." That horrified many people, but a man who is facing something indescribable may take refuge in a flippant remark, precisely because he is profoundly affected. I feel tempted to escape with some similar retort when faced with an assignment to write on the ministry in not more than fifteen hundred words. Yet it is a perfectly legitimate request to ask ministers to describe their work, especially if they feel as I do, that we have a responsibility to enlist the best young men for the leadership of the Church. I feel as hopeless about doing this adequately as trying to define what my wife means to me. Three words come to my mind when I think of the ministry.

Fight

A number of young men will think that is the most ridiculous idea possible when it comes to describing preachers and pastors. These men often seem to the younger generation a spineless, bloodless lot, puttering around with irrelevant affairs, and advocating passivity rather than attack. Let it be confessed that the ministry can be little more than that, but let it be said also that real ministers are always fighters.

The ministry is placed in the front



line of every human and social issue. There is never a conflict arising in society which affects human welfare (and that means practically all of them) which does not force the leader of a church to champion injustice by keeping silent, or attack evil by speaking out. Other men may seek safety in anonymity but

the preacher has a bright light shining on him and he has to stand up and be counted.

I cannot recall a time in my ministry when I was not in a struggle of one kind or another. Always there has been something which had to be opposed and something which had to be supported. The fields of conflict might be the city council, the state legislature, the official board of the church, the council of social agencies, or the heart of a desperate man. But the concept of the ministry as a quiet, retired life, especially designed for gentle scholars, is one of those distortions dreamed up by old-maidish authors.

One of my favorite stories is about the man, who, on finding himself in the same railroad car with the Notre Dame football squad, asked one of the boys if it was true they always had a chaplain with them. Upon being assured it was true, the man asked for the privilege of meeting the chaplain. "Which one would you like to meet," he was asked, "the defensive or offensive chaplain?" As far as I am

concerned, the job demands ten offensive actions for every defensive one. There is hardly ever a passive moment, and while you will often be weary, you will never be on the sidelines.

Fullness

This is the second word which comes to me. The ministry is not merely a job but a life. If a man has any idea of punching a time clock or limiting his work to a set number of hours per day, let him not consider this high calling. He will always be on duty, and he will never come to the close of a day able to say that he finished his work. There is always more to do than can be done, and one of the great problems of the minister is deciding which things are first and must be done no matter what the cost. The job, and this is true of the smallest church as well as the largest, is too big for any man, regardless of his gifts and his brilliance.

But one learns to rejoice in this fullness, for it brings a unity and a simplicity to his life. It is a great thing to know that every experience which may come can help make you a better minister. Everything is grist for the mill, and every relationship makes a direct contribution to one's ministerial preparation. No person can draw a line and say, "This is for the ministry, but this is outside it." Every time I see the divided hearts of my friends and their departmentalized living, I thank God that he has called me to a task which is a way of life and a unity.

The variety of the ministry keeps it ever fresh. The minister has to be a public relations man, an orator, an organizer, a psychologist, a businessman, a youth leader, a prophet

and a peacemaker. He has to be uncompromising, tough-minded, tender-hearted, intelligent, simple, gentle, ruthless and, so far as in him lies, a saint. There are certain routine matters which must be done every week, it is true, but when one deals with people no two experiences are ever the same. Many a man finds his work monotonous, but the preacher finds his life as St. Paul put it, "a glorious pageant." Hobbies for some men are a necessity if they are to keep their sanity, and there is nothing wrong with a minister having a hobby, but he does not really need one. Some of my friends have insisted that I ought to take a day off each week, which is something I have not done in all my ministry. Theoretically they are right and I agree with them, but actually the change of pace provided by the infinite variableness of the task keeps one recreated constantly.

Nothing is foreign to the preacher, and while he is always a public figure and lives in a glass house, he is brought also into the most intimate personal situations. He knows the best and the worst, the rich and the poor, the great and the unknown. Let it be said reverently that the minister comes the closest to seeing men completely, as God sees them.

Fun

Then, I can never think of my task without thinking of how much fun it is. While we have our share of stuffed shirts and pompous fools, we are blessed with more than our rightful share of humorous men. The best stories I hear are at ministerial meetings and church councils, and by that I mean the funniest yarns and the ones showing the sharpest wit. I find myself at times incognito among the

Bishop Kennedy holds the distinction of being the youngest bishop in American Methodism. Before his election to the episcopacy in 1948, he was pastor of St. Paul's Methodist Church, Lincoln, Nebraska.

unwashed, whose humor runs in the "traveling salesman" category. I am impressed not so much with its vulgarity as with its banality, and compared with the humor at the Council of Bishops meeting, for example, it seems corny.

Preachers have bestowed upon them what the Old Testament refers to as "the joy of the Lord." It is the feeling that comes to a man engaged in a task which is constructive and human. It is the experience of being a partner with God. This is something quite different from having a "Messiah complex." It is a rejoicing that springs out of profound humility. It carries a man through defeat and disappointment and makes him utterly impervious to the attacks of his critics. For the closer a man stays to God and the more he is a man of prayer, the more he finds it impossible to take any man's pretensions too seriously, including his own. The citizen of the Kingdom of God knows many a reward, not the least of which is the constant temptation to laugh at himself. Humor is a human attribute, because only men are aware of the contrast between the way things are and the way they ought to be. And in that respect, the preacher stands in a pre-eminent position.

The stereotyped picture of the minister or the missionary is a dour, humorless person who takes a melancholy pleasure in making sacrifices for his Lord, and dwells in the perpetual gloom of an overwhelming sense of sin. The men like that I have met in my few years of serving the Church can be numbered on one hand, and they represent a species rapidly becoming extinct. I speak for the vast majority of my brethren in saying that, when we think of our ministry, we do not think of sacrifice but of joy. It is not an easy life and it is never a safe life, but it is an exciting life. The man most deserving of our pity is the minister who has been enticed into some other job by the lure of increased income or security. Almost without exception, such men find an increasing sorrow in their hearts because they cannot forget the joy of the ministry.

It is fun to preach, and whenever I stand before a congregation to proclaim the saving word of the Gospel, I know that God has given me his best. Yet back of that hour in the pulpit there must be many an hour of hard work which is not fun. Let no one get the idea that when God calls men to preach he calls them to ease. There is no harder job in the world than the ministry, and none makes heavier demands or subjects one to more criticism or expects more impossible abilities. But when I come home at night so deadly tired I can hardly climb the steps, there is never any desire to trade my job for any other in the world. I am having too much fun.

I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess.

—Martin Luther

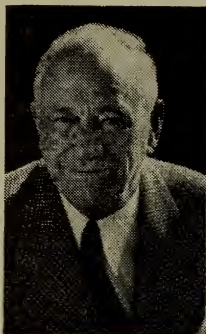
The Battle for Freedom

BY CONRAD N. HILTON

IT would be interesting to speculate how the historians of the future will characterize our times. Most of us will admit that our age must be distinguished by a tremendous onslaught of pagan ideas against our traditional Western occidental state of society, and even state of mind. Those future historians cannot fail to see that all of our ideas of peace, of human dignity, of freedom, of all the values considered universal and basic, have been discarded by a great bloc of our human family.

With you I am eager to promote justice, unity, understanding and cooperation among Protestants, Catholics and Jews—happy to one day eliminate intergroup prejudices which disfigure our religious, social and political relations. It will be a day of great thanksgiving when we possess a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships.

In nineteen hundred and seventeen many of us went off to the wars to achieve exactly that. We were free men fighting for freedom, fighting for peace, fighting a war to end war forever. I took part in that war and I was in Paris the day President Wilson was driven down the Champs Elysees, acclaimed by hundreds of thousands of people. His fourteen points were to



bring peace to all peoples. Just a few months later he was to die of a broken heart. His fourteen points were ignored, even violently opposed, at Versailles.

Twenty-five years later our sons went off to successfully fight another battle for freedom, temporary freedom. Again we lost the peace, for we blindly destroyed our mighty arsenal of military power before we had peace firmly in our grasp. We surrendered the opportunity and the power to demand a just and lasting peace. We must ask: To what purpose have we spent our blood and wealth in two world wars? American boys who were thirteen years old on VJ Day (in 1945) are now being drafted for military service.

Perhaps it is simple retributive justice that compels us to face the awful prospect of another war; for we have neglected, abandoned, and betrayed those great principles to which we dedicated ourselves for the establishment of peace. We have broken faith with those who fought and died for freedom and who warned us, "If you break faith with us who die we shall not sleep." If we believe what they said, we know that these boys do not sleep in peace, and we also know that we do not live in peace—and why? Because when the boys had won their victories at arms we permitted the forces of hate, injustice,

and appeasement to take the victories from them.

Across the world the boys of two wars have been betrayed. And in solemn truth I say to you, if we allow the forces of evil to refashion the world to their image and likeness, if we let hate, injustice, and appeasement guide us during these next few years, if we break faith with those boys who are now fighting and dying in distant lands, we shall never live in peace again.

Freedom, my fellow Americans, is foremost in our minds and hearts; it is in the minds and hearts of all the world who look to us as the last sanctuary, the last bastion of free men. Since that first dawn when man stood before his Maker, all men have cherished this tremendous thing, this magnificent thing, that makes man a man—his freedom.

But what is this freedom? What right have we to it? Why are we unhappy unless we are free men? This is why: because we possess an intrinsic human dignity, an inner majesty, which gives us an appetite, a passion for freedom. But that human dignity is not ours because we are Americans or because we belong to the United Nations or because we live in the twentieth century. It is not a veneer acquired by education or a national environment. Man possesses human dignity because he is made to the image and likeness of God. This image is found personally in every man; each one possesses it entirely and undividedly. It is this image that makes man different, that makes man a son of God. Without this image man has no free will and consequently neither liberty nor the capacity for liberty.

We know that man has no meaning,

no worth, no dignity apart from the image of God in him. It is through each of us, as persons, that all greatness springs; great art, great music, great accomplishments of a nation are born in the mind of the person. It is the Person through whom God has chosen to manifest Himself. To many youngsters this does not mean too much, but if they only knew, as we know, it is the basis of everything they fight and die for: the privilege to remain free men.

Whenever our boys go off to war we should make them aware of what they are doing in defending their liberty. Whether they know it or not they are going out to defend the image of God in themselves, in their families, in their countrymen, and to preserve it for unborn generations yet to come. To wage war for anything less, for economics or politics—especially total war—is monstrous. Edmund Burke once said, "The blood of man should never be shed but to redeem the blood of man." Only then will war ever bring a real, a lasting, peace.

Peace is more than the absence of war. It is a tranquility of order, it is security, liberty—religious, political and economic freedom. Peace permits men to traverse the high seas without hindrance; it permits all people to choose the form of government under which they will live; it permits all nations to dwell in safety within their own boundaries; it is abandonment of force and aggression; it is life with honor, life with the dignity of the Children of God. It is both the implement and the goal of human progress. And because we are Children of God, and hungry and thirsty for that strange freedom and stranger peace of religious men, we must never again

Conrad Hilton, well-known hotel executive, gave this address at a meeting of the National Conference of Christians and Jews at which he was awarded their Brotherhood Award.

cease our struggles until they are secure forever.

It was for that freedom and that peace we fought in 1917, and we did not get it. For that freedom and peace we fought in 1941, and we did not get it. For that freedom and peace we are fighting now, we must be ready to fight tomorrow, and this time we had better get it or we shall see the end of our civilization.

This impending assault on human freedom is no new thing, no suddenly erupting danger in so far as history is concerned.

It was in the fourth century A.D. that Attila ravaged Europe in a mighty attempt to impose his dynasty upon the wreck of Rome. Eight centuries later it was the Mongols under Genghis Khan who embarked upon world conquest. And again, the pagan tide was swept back by the defenders of freedom.

Now, after slumbering another eight centuries, the godless hordes are on the march again. They are fomenting trouble and dissension in every land. While the peace-loving nations demobilized and disarmed, they forged a military machine of terrifying proportions. They are endeavoring to add hundreds of millions of Chinese and other nationals to their manpower; they are the masters of the greatest land area of the world and are now arming with terrible atomic weapons. While this juggernaut, dedicated to the expulsion of God and the enslavement of the whole world, is gaining

momentum, we have lagged on the road of preparedness and have hopelessly pursued the mirage of peace.

War! Peace! the old notions of War and Peace have gone out of the world. It could be that in our time we shall never have war and perhaps never have peace again. When we were younger, and all down through history "War" meant armed hostility with another nation. "Peace" meant harmony, and friendly relations, between nations.

But today are we at war with Russia? Are we at peace with Russia? Are we at war with China, with Poland, with Eastern Germany? Are we at peace with these nations? No, the old concepts of "War" and "Peace" belong to a world which the communists have destroyed. Communism is always at war. These evil men of the Kremlin are constantly feeling around the perimeter of their vast world, like a great spider—feeling, probing incessantly for military or political soft spots which will permit them to enmesh the world with their web of tyranny. They are satisfied with fragments of nations or whole nations. They took all of Poland, the Baltic States, all of Czechoslovakia, half of Germany, half of Korea, all of China. What about Rumania, Hungary, Bulgaria? We watch as their tentacles grasp for the colonial peoples of Asia, who, weakened by their struggles for freedom, may be a ready prey.

I have said that communists wage war all the time, not only with guns, bombs, planes, and ships. In fact, the old concept of "weapons" is no more adequate than the old concept of "War" or that of "Peace."

These dangerous and evil men are preoccupied with the intellectual and moral sabotage of free men every-

where. They advocate class hatred, treason, and insurrection. Their spies and agents infiltrate into governments, industries, schools, and unions. As their emissaries to United Nations, they send trained obstructionists, whose chief mission is to harass, insult, slander and vilify other members.

The essence of communism is the death of the individual and the burial of his remains in a collective mass. While the democracies of the world appeal to an individual's reason and morals, the Kremlin persuades its subjects with the slave camp and grave. To corrupt the minds and hearts of the individual or the nation they would destroy, is much more satisfying than the destruction of that nation's factories or ports. They even conscript a part of the population in the very country whose ruin they plan. What evil is this that can make a captive American deny his wife, his children and his country? What evil is this that can make a captive churchman repudiate his church and his God? What barbarous tortures were used to destroy the minds of these men? To the free nations bordering the iron curtain, this is a fearful and terrifying menace. Its spreading, deadly poison has seeped into the councils of our own nation, and what is infinitely worse, has found defense and protection from irresolute officials in high office. The entire diplomatic and political world of honest men seems confused as children in the presence of this monstrous reality. And the insidious thing, the frightening thing is this: It can win even when it is losing.

We have been following the path that is most helpful to the Soviet program. They want to keep us in our

present state of imbalance, of war scare, while they go on annexing more countries or half countries, enslaving more and more populations. They want us to impose more and more controls on our free economy. They want us to curtail our most cherished liberties while we live with uncertainty and fear. They want us to live more and more on a constant war footing without being at war, without being at peace.

I returned recently from a three weeks' trip to Europe that took me to England, France, Italy, Greece and Turkey. Communism and its inroads on the people were constantly on my mind. In the countries I visited, the people are weary and tired of war, and there seems to be a pervading fear, a hopelessness that a deluge of communism cannot long be stayed. Only in England and in Turkey is there a determined will to fight at any cost. In Turkey it is a crime to be a communist, punishable by 20 years imprisonment, and they are now proposing a law to inflict the death penalty for anyone convicted of being a communist. The open defiance of communism by this little nation that lives precariously on the border of the Iron Curtain, is a most courageous and heartening sight.

I wish everyone could have experienced my feelings when an Italian citizen handed me a newspaper in Rome one day. The headlines in one column said "28,000 American casualties in Korea." In another column was a Moscow date line of November 6th and I quote from it: "The United States Ambassador in Moscow, Alan G. Kirk, today sent a message to Soviet Deputy Foreign Minister Andrei A. Gromyko, conveying to the people of the Soviet Union the best

wishes of the people of the United States on the occasion of the national holiday in Russia." This Roman citizen said to me, "Are your people so blind that they do not know who is responsible for those deaths in Korea? Or if they do know, how can your government send 'best wishes' to those responsible for killing your boys?"

Valiant little Greece, bled white by her long struggle against nazism and communism, is sustained by her spirit and the help she has received from America. A fine old gentleman in Athens, who lived through the successive invasions of Italy, Germany and the communists, told me of the many villages where every man and child had been kidnapped, where some villages had been left with as many as fifteen hundred women but not a single man, not one child. To this very day they have not been returned to their former homes, and they may never be. He knew the ruthlessness of the communists; he knew that no crime was too foul when communists seek to fasten their yoke on a free people. He said to me, "Your people act as children in your dealings with the communists." And so we have. For five long fateful years we dallied with the belief that communists could become loyal members of the world family, that their word could be respected and trusted. It seems that we were the last to learn that communism is a deadly peril to free nations.

This is a crucial time in the destiny of our nation, in the destiny of all mankind. The remaining free peoples of the world must be strengthened and defended. The infant United Nations must be fostered, encouraged, and staunchly upheld by all of its free members. But this is not enough.

We must speedily rearm Western Europe or it will be taken from us and used against us. We have not a moment to lose. We must give increasing aid to those countries who will bear the first shock of battle.

Should there come a time when this communist flood overwhelms these free nations, we must be prepared to stand alone. In preparation for that day, there can be no limit to our effort or expense. We must make any economic sacrifice and learn to live a hard and restricted life. We must eliminate all internal expenditures for handouts and see how much we can give to our country instead of how much we can get from it. There must be no more appeasement, no more sacrifice of principles for expediency, and never shall we abandon a free nation that stands with us against the common enemy.

In this struggle for freedom, at home and abroad, our greatest weapon, both a sword and a shield, will be our love of, and faith in God. To open the hearts and minds of men to this truth will require a mighty river of faith and effort. Each one of us is a drop to swell that river and augment its force.

We are approaching our final hour, our final opportunity to secure the peace that has twice in our lifetime escaped us.

In the grim determination of America to carry the struggle through to the bitter end, I see a new promise, a new assurance, that remaining free people shall not become enslaved. Together if we can, but alone if we must, we will find the strength to meet our common danger and overcome it, for the destiny of our people is to hold high the banner of freedom for all men everywhere.

SERMON ILLUSTRATIONS

In the Loom of Time

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors.

—HENRY WARD BEECHER

The Power of God

When one of the bridges that now connect Manhattan with Long Island was being built, the workmen, seeking to lay the base of a supporting tower in the bottom of the East River, discovered that years before a stone-laden scow had sunk at that spot and was deeply embedded in the mud. Divers were sent down who managed to pass chains around the scow, and these were attached to tugs which tried to raise it; but in vain. One of the engineers conceived the plan of mooring two canal barges at low tide directly above the scow, fastening the chains to them, and waiting for the help of the Atlantic Ocean. When the tide rose, flooding up the bay from the great deep, slowly but surely it lifted the scow and left the bridge builders free to lay their foundation.

How much like life. We cannot lift ourselves by our bootstraps. It is only when the tide of the power of God flows into our lives that we can be raised to newness of life.

—HENRY SLOANE COFFIN

Strong by Discipline

There never was a strong character that was not made strong by discipline of the will; there never was a strong people that did not rank subordination and discipline among the signal virtues. Subjection to moods is the mark of a deteriorating morality. There is no baser servitude than that of the man whose caprices are his masters, and a nation composed of such men could not long preserve its liberties.

—RALPH WALDO EMERSON

Not Worthy

"Less than the least of all the saints" is Paul's estimate of himself. Someone has said that in computing our own worth we ought to deduct about 50 per cent for the faults we cannot see, but when estimating another it would be well to add 50 per cent for the virtues that are hidden. Some American tourists one day visited the home of Beethoven. One of them, a young woman, seated herself at the great composer's piano and began to play his *Moonlight Sonata*. When she had finished she turned to the old caretaker who had been listening and said, "I presume a great many musicians visit this place every year."

"Yes," said the caretaker. "Paderevski was here last year."

"And did he play on Beethoven's piano?"

"No, he said he wasn't worthy."

—WILLIAM S. ABERNETHY

TEXT: *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.* . . .
(Romans 12:2)

Thermometers versus Thermostats

BY HENRY H. CRANE

WE live, move and have our rational being in terms of symbols—innumerable and multifarious. These symbols may be linguistic, artistic, musical, mechanical, mathematical, ritualistic, religious, theological, technological, scientific; symbols old and accredited, symbols new and arresting, but always symbols. To share an opinion, to convey a thought, to transmit a suggestion, some physical symbol must be used.

In the analysis or explanation of any complex situation or confusing problem, therefore, the choice of appropriate symbols is of paramount importance. The more accurately suggestive the symbol, the more adequately successful the solution. The scientist's precise mathematical formulae are indispensable to the discovery and exposition of some physical secret. Likewise, the philosopher, as well as the religionist, who would understand and make known some intellectual insight or some spiritual revelation, must choose carefully his most authentic metaphors. And ordinary mortals who may also have something to say, and may feel they have to say it, must just as certainly use symbols, too; but for them, the simpler the symbols, the better the results, ordinarily.

Confronted with a world in chaos,

with nations arrayed against each other in deadly strife, with militant and conflicting ideologies bewildering and bulldozing everybody, the obvious problem of all contemporary problems is perhaps best summed up in the urgent query, What is it all about?

To get any kind of working hypothesis that is at all satisfactory, we must resort to generalizations, despite the quip that "all generalizations are false, including this one." And even at the risk of over-simplifying such a frightfully complex problem, we must choose some symbols to express the clarifying generalizations. Suppose, therefore, we adopt two fairly familiar modern symbols which we can set in contrast to each other as suggesting the two conflicting principles underlying the universal struggle.

Consider first the Thermometer. Essentially, it is merely an instrument which reveals, records or registers its environment by unhesitatingly responding to it. Whatever the temperature, no matter how hot or how cold, the thermometer immediately reflects it. The tiniest fluctuation in the external conditions is immediately recognized by the thermometer in its expansive or contractive reaction. It conforms completely to the environ-

mental situation in which it finds itself. Its behaviour is definitely determined from without.

On the other hand, consider the Thermostat. Here is an instrument with all the characteristics of the thermometer *plus* one enormously significant factor—namely, the element of control. It responds to its environment, and then, if the temperature does not correspond with the particular degree designated by the standard set by the thermostat itself, said thermostat immediately puts into operation certain unapparent, but potent, forces which change the outside temperature and make it conform to the “ideal” maintained by the pointer on the calibration of the thermostat. If the house, church or school, for example, is too cold—that is, if the temperature falls below the standard suggested by the thermostat—the furnace fires are started, the radiators heated, and the rooms are warmed to the desired temperature. And when that degree is attained, the furnace is shut off. Then, too, in a properly air-conditioned area, whenever the weather is too hot, the cooling system is put in operation and the temperature is brought down to the prescribed degree. The environment is determined by the thermostat, not vice versa.

Is there not sufficient suggestiveness in these two symbols to warrant some valid generalizations concerning the nature of the world's struggle? Basically, it would seem that there are but two principles of earthly existence: one, we might say, of survival; another, of progress. Naturally they have much in common; in innumerable ways they are subtly interfused and almost indistinguishable. But there

is a fundamental difference between them—the difference between the thermometer and the thermostat.

The thermometric principle, let us say, is adjustment or adaptation to external exigencies and environment. This is the dominant characteristic of all subhuman life. All organisms of the lower order, all plants and animals, survive largely by their capacity to adapt themselves to their surroundings. The Darwinian theory of the survival of the fittest (not the “fightingest”) is the scientific elaboration of this contention. The organisms which can most readily and thoroughly adjust themselves to changing conditions last the longest. Conversely, those species die out that cannot conform to the inherent demands of an altered environment. Obviously, therefore, a high premium is placed upon flexibility, easy adjustment, ready willingness to change one's very nature, if necessary. In all subhuman existence survival value largely depends upon the ability to be conformed to this world.

But eventually, in the long evolutionary process, a creature comes into existence into whom (according to a certain highly accredited poetic assertion) God Almighty breathed His own eternal spirit, and he becomes a living soul—a man. This distinguishing characteristic that marks him off from the animal may well be called his thermostatic capacity. For although this creature has all sorts of animal qualities, he has something uniquely additional—he is made in the image of his Creator. That is, he is endowed with creative capacity; he is more than a creature, he is a co-creator potentially. In man is a new factor—control. He has imagination. He can dream dreams and see visions

of what ought to be. He has the power to reason, to believe, to act on vast assumptions. He can contact illimitable resources of power, and put them into effective operation. He can point the finger of his purpose at a certain ideal and live as though it were actual—until it becomes such. Instead of being conformed to this world, he can transform it. Refusing to be determined by his environment, he can determine what it shall be. In terms of a heavenly vision he can build a new earth—if he will. For when he is what his Maker obviously intended him to be, he is not a Thermometer; he is a Thermostat.

To be sure, there are limitations to man's power. He cannot make the moon stand still, nor push the stars around—yet. But give him time. It is astounding to see how he is constantly extending the area of his control, particularly in the physical realm. The New York World's Fair was a rather impressive display of his achievements in this sphere—even though the present world debacle bears tragic testimony to his power to prostitute his accomplishments to destructive ends. But after all the necessary qualifications have been made, one generalization seems amply justified: if we would make progress, and not merely attempt to survive, we must live far more whole-heartedly in terms of our thermostatic capacities, rather than our thermometric ones.

The outworking of these contrasting principles is readily discernible in virtually all the major areas of interest. Consider some of the ramifications in at least four significant realms.

First of all, is it not fair to say that from the standpoint of social behavior there are two easily recognized

types of persons who might well be designated as Thermometers and Thermostats? The former are those who act as though their chief object in life is to do whatever is "being done." Their major passion is to be popular with the crowd or at least with their own "set." Chameleon-like, they change their color according to their surroundings. Any uniqueness is abhorrent to them. They think, act, live according to the dictates of custom. Their manner of dress is dictated by the fashion or the fad of the day. Their conversation is composed of conventional clichés. They mouth the hackneyed catch phrases popular for the season. Their pleasures are arbitrarily determined by the unimaginative amusement makers who invent some stupid new vogue in entertainment, or revive some antique diversion and adorn it in modern disguise. Those most devoid of individuality and the deadest in manner they consider most fashionable. Their first and final justification for doing anything is the silly statement "everybody is doing it." They ridicule genuine enthusiasm, hate originality, are horrified at independent action. If cocktails and bridge are the rage, no matter how much they hate either or both, they drink and play by night and by day. They have no convictions save the insane belief that to succeed one must conform to convention.

To be sure, in any ordered society there are certain tacit agreements that all decent and respectable persons recognize which compel considerable conformity and even universal observance. Laws to enforce such common action are necessary and wise, particularly when the welfare of all may be jeopardized by the anti-social behaviour of a few. But this is

not the point at issue. It is not intelligent cooperation we deplore, but ignorant, uncritical, cowardly conformity.

Human thermometers are those who are unaware of a far more fundamental law which declares that whoever gauges and models himself after the crowd is on the road to deterioration and eventual ruin; that all real moral advancement and true success is solitary and along "the lone trail."

Charles Kingsley once wrote an open letter to the young men of his parish. The first paragraph ought to be memorized by young and old of both sexes. It began:

"My dear Young Men:

The human race may for practical purposes be divided into three divisions. First, the honest men who mean to do right, and do it; second, the knaves who mean to do wrong, and do it; third, the fools who mean to do whichever of the two is pleasanter at the moment. And these last may be divided into black fools and white fools. The black fools are they who would rather do wrong than right, but dare not unless it is the fashion; while the white fools are they who would rather do right than wrong, but dare not unless it is the fashion."

Fools—human thermometers; virtually synonymous. And how many there are in the world! People who are so little above the animal level in character development. The herd instinct still dominates them. They go to the devil in crowds. One goes because the rest are going. Each is subtly bulldozed by what's "being done." The fad flogs them into conformity. This lad gets to drinking because he does not like to refuse "the

gang." Another degrades himself just trying to keep step.

When the devil was cast out of the Gadarene swine he confessed his name was Legion. Demonic forces invariably get themselves wrapped up in the many, the mob. And speaking generally, whenever a man surrenders his mind to the will of the crowd and marches along with the multitude, he is on his way to hell.

The saviors of the world are the Thermostats. For the real gist of any kind of genuine salvation, Jew or Gentile, Catholic or Protestant, is that a man has formed a partnership of two, himself and God, against the world and all that dwell therein. Saving one's soul is, in its last essence, a sort of declaration of independence, a sworn allegiance to one's own inner, individual convictions and ideals and renunciation of all outside authority. Invariably the strong characters, the leaders, the men who most effectively direct the destinies of the world, are men of conviction, creative independence and moral idealism, who point the finger of their purpose at those inner standards of what they think is right, and live in terms of them *quand même*—in spite of everything. They are not moulded by their environment. They mould it. Linked with invisible forces, by their own behavior they somehow release those powers with such efficacy as to change the moral atmosphere, generate new influences and transform an entire community.

In the Book of books there is a very authentic description of the difference between the social behavior of those human thermometers and thermostats. The former are the many who crowd through the wide gate and down the broad way "that leadeth to destruc-

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tion." The latter are the idealistic, independent, courageous few who with discrimination and determination go in at the straight gate and proceed down the narrow way "that leadeth to eternal life."

In the second place, the deep difference between these two principles of life is dramatically revealed in the *political* arena of our tense and tragic modern world. Underlying the contemporary carnival of carnage is the conflict of two gigantic, contradictory assumptions. On one assumption there has been builded, with sinister, spurious success, a political philosophy commonly called Dictatorship. That form of government assumes that virtually all men are thermometers, that they will change with the conditions into which they are put, that they can be bulldozed, browbeaten and broken by simply "putting on the heat." When, for example, a whole people have been demoralized by defeat, starvation and a sense of utter inadequacy and despair, they are pretty much reduced to the level of the brute. Along comes an inflammatory demagogue who arouses their passions, stirs up their hate, fires the desire for revenge, diverts their attention from their own impotency by pointing out a scapegoat on whom they can put the blame for all their failures, appeals to their sadistic natures one moment and to their national egotism another, insists that if they but give

him unquestioning obedience, accept his orders without hesitancy or criticism, goose-step, drill and drudge as he directs, he will conquer the world—for himself. And he seems to succeed for a time—but at what a cost! And how ephemeral are his victories! For when men revert to the animal they may be able to destroy but they cannot build anything of enduring strength. Because creativity dies out. Independent thought expires. The God in them is suffocated. They become spiritually castrated. Then the beast in them is unleashed, and they begin to lay waste a world. They are told that through totalitarianism, the surrender of everything to the state, they shall find a new freedom. But it is all a lie. The end is merciless tyranny, slavery and disintegration worse than death. This is not speculation; it is the incontestable testimony of history: destruction, deterioration, debasement and devilishness are synonymous with dictatorship.

But there is an opposing assumption, as daring as it is divine, and on it is based the political philosophy of Democracy. This form of government assumes that all men are potentially thermostats—not yet actually, by any means (which accounts for democracy's major difficulties), but latently, capable of becoming such. Thus the state exists for the individual, not the individual for the state, and the test of democracy's strength is to be found in its ability to develop and enrich human personality, not merely among the privileged few, but in every last boy and girl throughout the land. The state guaranteeing the rights of the individual, and the individual recognizing his responsibility to the state, it is possible, we contend, to achieve greater liberty, more crea-

tive cooperation, higher culture, more lasting happiness and nobler all around living than in any other way. Therefore, in order that each individual may make the most of his best for the sake of the rest, he is supposed to be a thermostat—to do his own thinking, to express his own convictions, to adhere to his highest ideals and to obey God rather than man. And to the degree that we do this, to that degree does democracy thrive and fulfill the hopes and dreams of those who dared to act upon the possibility that we could and would, and therefore courageously set up a Constitution limiting the powers of the state and guaranteeing to all the indispensable rights of free speech, press, assembly and religious worship. But when for any reason, cowardice, carelessness or deceit, we become mob-minded, fearful of personal responsibility, so secularized that we lose contact with God and put all our faith in Mammon or Mars—in short, when we become thermometers, then is democracy most surely threatened with doom.

A third area of interest in which these conflicting principles are vigorously operative is that of *education*. Here, as everywhere, there are points of coalescence, but for the most part the difference is fairly clear and determinative. Thermometric education, so to speak, is counterfeit, spurious, false education. It invariably stresses indoctrination, regimentation, uncritical acceptance of any ideas those in authority present. Its basic techniques are those of the propagandist, every one of which is anathema to a true education. The most familiar of these methods are five in number: (1) Fixation of ideas by constant repetition; (2) Over-

simplification; (3) Insinuation by appeal to prejudice; (4) Distortion of fact; (5) Coercion. To practice any one of these techniques on growing minds is bound to warp or stultify them. To exalt all five of them into a fixed policy is completely to pervert and despoil them. And the dictatorships inevitably do just this. The Ministry of Education is nullified; the Ministry of Propaganda becomes all powerful—and with what ghastly results!

The only valid education, then, is that which we may call *thermostatic*. It seeks to develop insight, discrimination, critical judgment, the capacity to weigh values, recognize truth, distinguish between right and wrong, beauty and ugliness, liberty and license. Its main objective is the development of full-orbed, balanced, dynamic personalities that dare to be their unique selves in order that they might contribute to the welfare of all the one ingredient each one alone can give—individuality. Not mere cleverness, but character; not only great skill, but likewise goodwill; not simply discipline, but deliverance from frustration, folly and futility—in short, great living is what thermostatic education seeks to develop. For “education is the introduction of control into experience in terms of the noblest ideal.”

Finally, consider the two basic types of *religion*—again, thermometric versus thermostatic. Says the former, “What cannot be cured, must be endured. Whatever is, must be. Learn to adjust yourself. Be resigned to the inevitable. All evil comes from individual desire. Therefore learn to extirpate it. Wanting things, wealth, fame, happiness, changed conditions, even life itself

must be overcome. For when desire is destroyed you will become a part of the vast Nothingness, the flame of life will die out, the ultimate emancipation will be achieved—you will attain Nirvana." The emphasis of such religion, you see, is an escape, avoidance of struggle and the denial of individuality. Its major symbol is a wheel—the wheel of rebirth—rolling down the line of least resistance. And it develops both an indifference and a degree of immunity to social wrongs, economic injustice, political tyranny and all other major evils of this world. A passive, silent, hands-in-lap, unseeing Buddha is its incarnation, and a surviving, but an unprogressive civilization is its out-working.

But there is a thermostatic type of religion, thank God, and its highest expression is called vital Christianity. It makes quite contrary declarations and demands. "What cannot be endured, must be cured," it insists. "What is, must be judged in the light of the Christ ideal, and made over into what ought to be. Don't conform to this world, transform it! Your desires are God-given. Discipline them, direct them toward the highest you know, that they may drive you to your goal. Deny your petty, ego-centric self, that you find your greatest, most God-like self. Lose your life for His sake, that you might really save it. Yours is the world, make it over into the Kingdom of Heaven. You can do all things through Christ Who strengtheneth you! When you see the trend of affairs going in the wrong direction, fling your life across it and redirect it. The symbol of Christianity is a

Cross!" This is the religion that redeems the world.

One final suggestion. Confronted with such towering problems as this modern day presents, every sincere person sooner or later asks himself some such question as this. "But what can I do? I, a tiny, human unit in a world so vast and wicked?" Well, each can at least do this much. Remember that this world of ours is *not* a mechanism, as the materialists assert. It is an organism, a growing thing. To cure its evils is not a matter of tinkering with an intricate machine, requiring a new engine, re-lined brakes, a gadget here and an adjustment there. It is a matter of seed-sowing, of sunshine and rain, of proper cultivation, and preeminently of the right atmosphere. You can if you will, therefore, sow the right seed, and function as a thermostat. Linked with the infinite resources of God, you can release them to unbelievable advantage. Setting the pointer of your purpose at the standard designated by your Christ, you can do as He commands you regardless of the lure of the crowd or the temptation of the devil. Then you need not worry or fret. God, through you, will warm the bitter, frigid earth until the decencies and virtues can grow again, and the desert blossom as the rose.

One little Jew, more effectively than any other, did just that. He changed the world. And He left the secret of His success in a simple all-wise suggestion: "Be not conformed to this world, but be ye transformed [hence transformers] by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Be not thermometers. Be thermostats!

AT YOUR SERVICE

● *Materials and services
available to chaplains*

Publications

International Christian Leadership, which sponsors "The Breakfast Groups," publishes monthly a valuable *Discussion Outline* which contains suggestions for the weekly meetings of these fellowship groups. Through the kindness of Mr. Abraham Vereide, Executive Director of I.C.L., these *Discussion Outlines* will be made available to interested chaplains. Address requests to International Christian Leadership, Inc., 2324 Massachusetts Avenue, N. W., Washington 8, D. C.

A free copy of "Prayers for Men in Service" will be sent to any chaplain who writes to Devotional Life Press, 195 Bird Avenue, Buffalo 13, N. Y. This new and revised edition is virtually a new book, according to the editor and compiler, the Reverend Mr. G. A. Cleveland Shrigley, for he has used much new material.

The Moody Bible Institute, 153 Institute Place, Chicago 10, Illinois, offers a supply of free literature to chaplains for distribution among men in the service. One of them, "Living the Self Life" is a scientifically correct, Christian approach to the sex problem. In another tract, "AWOL," the familiar initials are interpreted ingeniously as standing for *A Word of Love* to one who is AWOL. The Moody Bible Institute also offers to send any chaplain a copy of "Lessons in Soul Winning" by Dr. Will H.

Houghton, former President of the Institute. A list of tracts, booklets, and other literature for free distribution is available.

The Military Chaplaincy published October first, 1950 by the President's Committee on Religion and Welfare in the Armed Forces, has been distributed by the Committee to all chaplains on active service with the Army, Navy and Air Force. The report was written following a study of the chaplaincy which was made during the first half of 1950. Included in the report are chapters on the Military Responsibility for a Religious Program, History of the Military Chaplaincy, Role and Function of the Military Chaplain, Current Status of the Chaplaincy, and Selection and Training. Copies of the report may be secured by writing to THE CHAPLAIN, 122 Maryland Avenue, N. E., Washington 2, D. C.

Audio-Visual Aids

The World Council of Churches has released a 16-mm sound film on world-wide church cooperation. Titled "The Churches Work Together," the film is being distributed to the Council's 29 member denominations.

The American Bible Society has completed the recording of the entire Bible in 169 "talking book records," which are available to the blind at 25¢ per record, \$1 per record for people with sight. The records may be played on any 33 1/3 RPM machine. Some of the shorter books are available on single double-faced records; the Book of Psalms requires nine records. More information can be obtained by writing the Society at 450 Park Avenue, New York City.

American Seminary Chapels

XIII. St. Andrew's Collegiate Chapel: Protestant Episcopal Divinity School, Philadelphia, Pa.

By H. L. MCGILL WILSON

ON an elevation bounded by Locust, Forty-second, Spruce and Forty-third Streets, in the City of Friends, stands one of the richest expressions of devotion to medieval Gothic built in America. The work of a firm of architects (each member of which, in succession, came to have a special devotion to this creation), it is a fusion of the distant past, the discoveries of the artists of two lands: France and England, plus the artistry of Zantinger, Medary and Borie, who were also the creators of the Valley Forge Memorial Chapel. Here is a structure in which each detail reveals thought, feeling, appreciation for beauty and an ability to combine elements into beauty reminiscent of many things, yet distinctly new itself.

The Chapel, from the ascending double staircase approach to the West front, adapted from the parvis and approach of numerous French churches, with its outdoor pulpit, shields and carvings upon the west wall, terminating in the carved rood high in the gable; to the square-end chancel wall, with its beautiful exterior carving of the Adoration of the Magi, offers the visitor a totality and scores of details, which make a pilgrimage to the Chapel a privilege not to be forgone by any lover of church art.

Let us first grasp the total effect which the architects have produced here and their means of doing it. The outstanding phase of the struc-



ture is its height in relation to its width. The interior width of the structure is but twenty-eight feet, the interior height to the roof ridge, seventy-four feet, the exterior length 130 feet. This extreme proportion of height to width might have resulted in extreme thinness were it not for the use of the Chestnut Hill stone in the fabric. The impression of height exteriorly is emphasized by the position on an elevation, the vertical repetition of the buttresses (from the West especially the projections framing the great West window), and finally, by the fleche, most beautiful of Gallic features, looking light and slender, yet composed of lead.

The plan is English: an ante-chapel but twenty-one feet deep;

the chapel proper, eighty-three feet in length, with twenty feet for the sanctuary. The East wall (ecclesiologically speaking, geographically, the north wall) has high in its gable three magnificent windows by D'Ascenzo, the central one, a three lighted representation of the ascension. Beneath this are placed at present a temporary arrangement, of altar and dossal, which was replaced this Easter with a magnificent new high altar. To each side of the high altar are wrought-iron parclose screens, by the American decorative wrought-iron master, Yellin. Each screen bears as screen motifs the words of historic prayers.

The richness of the interior is at first so complex that the visitor cannot give his attention to any one detail—but the features which dominate his interest first are two: the magnificent polychromed and gilded stalls and tabernacle-worked canopies, almost unique in this country, and the polychromed Angelic hammer beamed and panelled roof. As will be seen from reference to the interior photograph, the pinnacle over the dean's stall, extending upward some thirty feet, acts as canopy for a figure of Bishop White, first bishop of Pennsylvania, and first bishop to be created by the English episcopate following the Revolution. The height of the pinnacle can be estimated by relating it to window heights, all of which extend upward thirty-six feet.

The tabernacle work is done in gold leaf, the grape cluster and vine, the vine leaf, the rose, being the principal motifs. The polychrome is worked out mainly along the traces about the foils and on the shafts, in blue, gray, orange and black. The carvings of these canopies, the fine crockets, the

leaf and grape work, are in the round or in high relief.



On either wall is a triforium gallery, for these interior chapel walls are the inner walls of the structure, leaving on one side a lower and separate passageway with small offices, and on the other side a transept, not seen in the chapel, which serves as various vestry rooms and connects with the Deanery. The upper passage, the triforium gallery, provides on the Epistle side, space for the organ console and choir, on the other side, the pulpit, with its Tudor tester or canopy.

If the visitor can take his attention away from the stalls and canopies he may now begin to look aloft at the wonders of the hammer beam roof and the painted panels. Each beam, as will be seen by referring to the picture, is a carved and polychromed angel; there are thus for the eight full bays and two terminal bays of the chapel, eighteen angelic figures. In each bay, the lower section framed

by a purlin, contains six panel paintings of saints and personages of sacred history. There are accordingly, 116 such figures, glowing in all variety of colors. In smaller panels above these are many renderings of symbols of the church. The entire roof is a tremendous achievement, the like of which cannot be seen anywhere else in this country. It is a study in itself and one meriting a separate treatment. A type of organization appears in all the figures, since at the East, the four archangels, cherubim and seraphim are used in the first small bay, next in order, come the symbols of creation, the stars and planets, the firmament and waters, the animals. This should be photographed in color.

The entire creation of this tabernacle canopy and stall work, and the hammer beam roof were under the direction of a marvellous artist who still works creating new beauties in Philadelphia and elsewhere, Gustav Ketterer, whose latest achievement is the new altar provided for the Chapel of the Four Chaplains, just recently dedicated.

Along the upper reaches of the walls, at intervals hang banners: On the Epistle side, starting from the East, the flags of the United States, the City of Philadelphia, of the dioceses of Bethlehem, New York, Washington, New Jersey, Long Island, and nearest the antechapel screen, the flag of the Chief of Chaplains. On the Gospel side, the Episcopal church flag, and the flags of the dioceses of Pennsylvania, Harrisburg, Pittsburgh, Maryland and Colorado.

The visitor so far has only seen the outstanding features of the Chapel, everywhere there are details: legends from the Scriptures, in gold and polychrome, two early and fine memorial tablets in the antechapel.

The Chapel is a part of the entire plan created by the architects in the early 1920s, of which the Deanery, Library and Chapel are now in existence. A campaign is presently underway for funds to provide a Dormitory for the students—a practical feature which, despite the esthetic glory of the Chapel, must be given attention. The Chapel itself is so unusual in its many features, that it would itself merit an additional maintenance endowment.

The Divinity School was the outgrowth of the original proposal of Bishop Alonzo Potter, a diocesan training school, which began in the 1840s, was reorganized as a seminary in 1857 and incorporated in 1862. The Chapel is the result of the creation of St. Andrew's Collegiate Church, when the older St. Andrew's Parish sold its downtown property. There is no local congregation, the students being the parish.

The School has within its potentials the completion of the splendid theological center originally planned, its student body is now larger than ever in its history. Its contribution to the chaplaincy service in the last war was somewhat over sixty alumni. If the visitor to Philadelphia has but one church work to see, he should make that St. Andrew's Collegiate Chapel.



B O O K S . . .

Reviews
and News

(Except as otherwise noted reviews are by the Editor.)

A Year of Grace

BY VICTOR GOLLANCZ

London: Victor Gollancz, Ltd. 1950.

Treasury of the Christian Faith

BY STANLEY I. STUBER AND
THOMAS CURTIS CLARK

New York: Association Press. 1949.
\$5.00.

The Questing Spirit

BY HALFORD E. LUCCOCK
AND FRANCES BRENTANO

New York: Coward-McCann, Inc.
1947. \$5.00.

The Choice Is Always Ours

BY DOROTHY BERKLEY PHILLIPS

New York: Richard R. Smith. 1948.
\$4.50.

We present Chaplain Donald C. Beatty's review of four books recommended for Veterans Administration hospital chaplains, believing that other chaplains will also find them useful and pleasurable.

The weekly stint of preparing copy for the Sunday Service Bulletin and for the column in the hospital newspaper often calls for more material than is easily compiled. If one depends wholly on original material, the well sometimes runs dry just when a deadline approaches. Acceptable material in the way of usable quotations or excerpts from larger works—material that is of such quality as to

deserve place in the chaplain's column or the service folder—is ever welcome.

Several anthologies and collections of thematic material come to mind as usable and useful means of meeting this need. A recent English publication, *A Year of Grace*, edited and published by Victor Gollancz, may not have come to the attention of most chaplains. In a subtitle, the editor explains the purpose of his collection: "Passages chosen and arranged to express a mood about God and man." The sources run the gamut from Old Testament writings to Erich Fromm. Perhaps the most fascinating parts to this reviewer were the Hasidic Stories, previously not familiar. One does not often find Meister Eckhart, Marcus Aurelius Antoninus, Walt Whitman, William James, Rabbi Hanokh of Alexander, Rabindranath Tagore, Nikolai Berdyaev, Job, C. G. Jung, Saint Francis de Sales and Paul's letter to the Romans within the confines of a single volume. Some 233 sources are listed in the index—surely a wide enough selection to appeal to all. Recommended for purchase.

Treasury of the Christian Faith, edited by Stuber and Clark, may already be familiar to many chaplains. "An Encyclopedic Handbook of the Range and Witness of Christianity" (832 pages), the editors picture the material included in this volume as "primarily for practical use—for day-

by-day reference, as source material over the years and as soul-building food for Christians . . . either personally or through the Christian church." Separate selections are suggested for various uses: at the table and the family altar; day-by-day reading; discussion groups; sermon material; for religious journals and newspapers; Church School reference purposes. "We have tried to make this volume," say the editors, "a major contribution to the Christian cause. . . . We thought . . . in terms of a reservoir of spiritual guidance for years to come. . . . Every selection had to meet the test of quality." Recommended for purchase.

Not as evidently useful for quotation in bulletin or newspaper, but valuable for stimulation of ideas upon which such articles may be prepared are two volumes, *The Questing Spirit* and *The Choice Is Always Ours*. The first volume brings together selections "best representing the spirit and mood found in the large amount of the literature of recent years dealing with religion." The editors began with "the endeavor . . . to find out . . . just what notable expressions there have been of religion in its various aspects. . . ." They conclude that "there has been a steady persistence of interest in religion and in the ultimate issues which religion represents . . . manifested in a wide variety of ways, and in the most unexpected places." The "unexpected places" will intrigue the reader and furnish many springboards for vivid and vital articles and discussions. The second volume, if not already familiar, will quite likely become a cherished friend in need for the busy chaplain. It is truly, as the editors suggest, "a mosaic of human insight." It ranges the world's literature for those who

have sought the Way. Do not be surprised to find a Chinese philosopher, Reinhold Niebuhr, C. S. Lewis, and Saint Francis all on a double page. Recommended for purchase.

A Plan for Peace

BY GRENVILLE CLARK

(Reviewed by Sara J. Barnard)

The only prospect for peace in the world, states Grenville Clark, lies in universal disarmament. Acceptance of the plan may take time, but it must be undertaken now, with faith that universal reason will bring success.

In 73 readable pages Mr. Clark outlines in detail first the war that we face, and then the steps necessary to form a world government that is the only hope in saving us from the moral and physical disintegration that a long war would bring. His argument is impressively factual and offers many answers to critics of "these unrealistic plans for world government."

The book's emphasis on public opinion is of most immediate importance, as this reviewer sees it. Writing as a member of civilian-conceived committees working with the government in World Wars I and II, this distinguished lawyer puts reliance on citizens to come forth with the ideas and the energy needed to propose unprecedented solutions to today's problems. The people of the world do not desire the annihilation of man's estate, and with the facts before them, plus stimulation (*A Plan for Peace*, for example), they will insist on demilitarization. Coming at this time, his thesis gives renewed hope, and faith, to a people who watch with sad frustration as their weary leaders pursue policies leading towards stalemate rather than war-prevention. It is this message of purpose which

makes the book so exciting: it supplies a plausible goal for our energies, more immediate than goals which cannot be realized as long as the world is burdened by the armament race.

Realization of the extreme danger the West faces of losing all Moral Conscience should startle all men into a desperate effort to form world government, according to Mr. Clark. Russia will find economic reasons for doing the same. Then a world can be organized in which men will employ their reason, love and courage for peaceful ends, a world in which they can enjoy their blessings.

New York, Harper and Brothers, 1950. 81 pp. \$1.00.

The History of the Chaplain Corps, United States Navy Volume Two—1939-1949

By CLIFFORD M. DRURY

The second volume of the History of the Chaplain Corps, United States Navy, will be a source book for generations to come. Covering the period from 1939 to 1949, it is packed with information of wide variety, much of it absorbing reading.

For stories of events at Pearl Harbor, of ships in combat, of the experiences of chaplain prisoners of war, and of other happenings, the author makes use of copious extracts of chaplain's letters in official Navy files. Here is vivid, on-the-scene reporting of great interest and value.

The sixteen chapters cover such subjects as procurement, indoctrination, duties, special assignments, organization, chaplains in combat, chaplains at work, the unusual in a chaplain's life, and the churches role in World War II. Throughout the book are woven interesting facts about personalities in the chaplains corps.

This final volume of the History of the Chaplain Corps (the first volume was reviewed in the July-August, 1950 CHAPLAIN) reflects the author's close knowledge of the chaplaincy, augmented by the most painstaking and exhaustive research. He maintains factual integrity in an appealing presentation.

U. S. Government Printing Office, Washington 25, D. C., 1950. \$3.00.

The Man Jesus Was

By MAX SCHOEN

(Reviewed by William B. Adams)

The title of this book takes us from the present to the time of Christ. He is portrayed as the great central Personage of history. The author accepts the synoptics as source material and critically analyzes them to distinguish between history and tradition. He emerges with the Jesus as He was, a Jew who departed from the traditions but became a supreme fact in history.

The thesis discusses the historical life of Jesus. The author presents Him as one who has had a unique influence upon mankind, the most thoughtful and active of creative personalities. Jesus was; Jesus thought; Jesus acted. The writer is concerned with the inheritance and the legacy of Jesus. His inheritance was typical of any child of his race. He imbibed the drama of world redemption, witnessed the influence of the Holy Congregation of Israel, and had the usual education of a child.

The legacy of Jesus is the Kingdom of God and the problem of the Pharisee. The Kingdom is the ultimate. The spirit of the present is the way of the Pharisee. Jesus expounded the monotheism of the Old Testament and the universalism of the New, namely, one God and one human family.

New York, Alfred A. Knopf, 1950. \$3.00.

Our Priceless Heritage

BY MAEANNA CHESERTON-MANGLE

A FEW years ago an immigrant from Italy made application for citizenship papers. His English was faulty, his knowledge of America and its history sketchy, and his civics even worse. He didn't even know the name of the President of the United States. The examining judge became exasperated.

"Why do you want to be an American, anyhow?" he asked.

"Please, mister," said Luigi timidly, "because I like it here very much."

Fundamentally, that is the reason why immigrants from every land have come and stayed in this country. They liked it here. And because we have had the good sense in the past to welcome these men of every faith and nation, America has been the beneficiary of all the skills, the energy and culture, the folklore, the music and the charm of every part of the earth.

We are in literal fact a nation of immigrants, refugees, displaced persons. Many of our great Americans were themselves immigrants and all of us are descended from men and women born in other lands.

One needs only a brief glance at American history to be convinced that the "open door" to immigration was the source of much of our greatness. An immigrant boy from Scotland, Andrew Carnegie, helped found a great steel industry and then gave his huge fortune away to philanthropic and educational endeavors. A German-Jewish scientist, Charles Steinmetz, came here as a young man; his epoch-making discoveries and inventions in electricity are the basis of much of

our modern conveniences. Our greatest football coach, Knute Rockne, was an immigrant from Norway. Arturo Toscanini, a political refugee from fascism, has musically enriched the lives of millions. Dr. Selman Waksman, Jewish refugee from Czarist Russia, has saved the lives of countless thousands with the miracle-working drugs, streptomycin, neomycin and their fellows. And so this list could be indefinitely extended, to include the scores of millions whose brain and brawn have helped make America strong and prosperous.

This nation celebrates "I Am An American" Day on May 20. This is a day when citizens newly naturalized during the past twelve months, together with those who have reached the age of twenty-one in the same period, will be welcomed into the American heritage.

On that day, in thousands of communities throughout the country, men and women who have come from every corner of the earth to find freedom and a better way of life here, once again will serve to remind other Americans of our glorious tradition. With a thousand accents, of all known racial types, and representative of more than two hundred religious denominations, they will take the solemn oath of citizenship together. So once again the miracle of America will be enacted, the miracle of a nation where *there is uniformity only in diversity* and the knowledge that it is good—whether that diversity be of faith or origin or cultural pattern.

"I am the youngest of America's

children, and into my hands is given all of her priceless heritage. Mine is the whole majestic past, and mine is the shining future," wrote one immigrant, Mary Antin. These beautiful words might well be taken as the motto of our new Americans. And for those to whom the Judeo-Christian

religious heritage provides the meaning to life, it is comforting to remember that America has answered, "Yes," to the words of the Old Testament prophet Malachi who asked, "Have we all not one Father, hath not one God created us?"



Members of the United States Senate were given pause when a man from a former enemy nation offered prayer on the Senate floor thanking God "for America's great spiritual heritage expressed so beautifully in her sacrificial rehabilitation of human life throughout the war-torn countries." The author of this prayer was Reverend Kiyoshi Tanimoto, survivor of the atomic bombing of Hiroshima, and the first Japanese clergyman to be guest chaplain of the Senate since the end of the war.



What loyal Communists are expected to know and believe about the Bible and religion is summed up in a new Russian dictionary issued recently by the Soviet State Publishing House in Moscow.

The dictionary contains explanations—all strictly materialistic—for 20,000 foreign words and phrases.

"The Bible," it says, "is a collection of fantastic legends without any scientific support. It is full of dark hints, historical mistakes and contradictions. It serves as a factor for gaining power and subjugating the unknowing nations."



About 40 per cent of the colleges of this country have a direct relation to some Christian church. If the large number of potential leaders in each college generation represented by these students were really Christianized by their attendance at church-related colleges, the effect on every phase of American life ought to be tremendous. But the fact is that only a small proportion of those who attend are greatly influenced by the Christian gospel.

Our failure to evangelize our students is not due to a scarcity of beautiful chapels, or a lack of courses in religion or of Religious Emphasis Week. If these were all we need, the job would have been placed on a successful plane long ago. The trouble is more fundamental. It lies in our indifference to the need of students for personal religion, in our curricular secularism, and in the lack of consistency between Christian ideals and the actuality of many college practices.

—Lloyd M. Bertholf

EDITORIAL

Stewardship

The annual report of the United Stewardship Council carries some interesting revelations. The current issue tells how much money was contributed to each of forty-eight denominations. It records also the average giving of members. It is good to note that for the first time the total topped a billion dollars, an increase of more than 132 million. Much of the advance is due to increased giving by the average individual church member. In the last twelve months, this figure rose from \$27.43 to \$30.58.

As I read this report, I wondered if the tabulation of amounts given could be used to measure the vitality of the denominations and the depth of the religious convictions of their members. The answer to the question, "What will you give for this or that?", is not too dependent upon what a person has. It depends rather upon how much he wants this or that in comparison to his desire for other things.

Many people want a new car with such intenseness that they will invest in it all of their cash and mortgage their pay check for months to come. One is appalled at the record of what the average American spends for liquor. Without regard to whether these expenditures are good or bad for the purchaser, there is evidence that men want liquor with more intensity than they want what they get from making a church contribution. Maybe there has been a more effective sales program for the one

than for the other. But the simple point I want to make is this: How much a man wants or believes in a thing can be measured by what he is willing to pay for it in labor or coin.

Average gift per member, as reported by the Council, varies widely among the denominations—running from \$1.92 to \$169.11. If the members of my denomination had contributed an average of \$169.00, our total contribution would have been 404 million dollars instead of the less than 95 million we gave. I shall not get excited over thinking what could have been accomplished with the larger sum. We, and the members of many other denominations, do not give in those figures. I shall not attempt to explain why we do not. Neither shall I attempt to explain why Free Methodists, Seventh Day Adventists, Wesleyan Methodists, and Nazarenes give more generously to their church than do most of the rest of us. But I recognize it as evidence of religious motivation and depth of conviction that deserves high commendation.

Brotherhood

Many events, each important to someone, occur every day. Frequently they are of interest to many. Once in a long time one of them is of such significance as to be woven into the very fabric of the ideals of a nation.

On February 3, 1943, four men spent the last moments of their lives in a way symbolic of something very precious to each of us and to the Nation we love.

The four chaplains on the U.S.S. *Dorchester* when she was torpedoed and quickly sunk in the icy waters of the North Atlantic did what they could in those terrifying moments to

(Continued on page 40)

TEXT: And they were astonished at his teaching: for he taught them as one having authority, and not as the scribes.

(Mark 1:22)

The Authority of Jesus

BY CHARLES F. WISHART

ONE of Mr. Kipling's poems, in which grim humor and tragedy intermingle, describes the fate of a mythical character whom he calls Tomlinson. Tomlinson was a negative person. He had gone through life with a sort of drab acquiescence in the opinions of other people. All his beliefs were secondhand. His conduct had not been controlled by any convictions of his own, but by the faint echoes of what he had read or seen or heard from other people. Now Tomlinson died and came to Heaven's gate, where he confronts St. Peter, the Keeper of the Keys.

"Stand up, stand up now, Tomlinson,
and answer loud and high
The good that ye did for the sake of
men or ever ye came to die—
The good that ye did for the sake of
men in little earth so lone!"
And the naked soul of Tomlinson grew
white as a rain-washed bone.
"O I have a friend on earth," he said,
"that was my priest and guide,
And well would he answer all for me
if he were by my side."

But St. Peter assures him that in this solemn hour nobody can answer for him. He must speak for himself.

And Tomlinson took up the tale and spoke of his good in life.

"O this I have read in a book," he said
"and that was told to me,
And this I have thought that another
man thought of a Prince in Muscovy."
The good souls flocked like homing doves
and bade him clear the path,
And Peter twirled the jangling keys
in weariness and wrath.
"Ye have read, ye have heard, ye have
thought," he said, and the tale is yet to
run:
"By the worth of the body that once ye had,
give answer—what ha' ye done?"

But Tomlinson could give no answer, and so he is sent down to the gates of the infernal regions, where even Satan hesitates to let him in. The Prince of Evil wanted to know what positive wickedness he had wrought of his own will and initiative. Even there, Tomlinson could give no answer. All the sins he could think about were those concerning which he had read in a book. So even Satan is disgusted with him, and, in the end, sends him back to earth to do something, either of good or evil, by his own clear conviction and deliberate choice.

"Go back to Earth with a lip unsealed—
go back with an open eye
And carry my word to the Sons of Men
or ever ye come to die:
That the sin they do by two and two
they must pay for one by one—
And . . . the God that you took from a
printed book be with you, Tomlinson!"

Who were the scribes? Perhaps they can best be described as the Tomlinsons of two thousand years ago. They were the men who took their God not from a printed book but from the written scrolls handed down to them, generation after generation. They worshipped the law of Moses. But to that law, by gradual accretion through the centuries, they had added a great mass of traditions. Jesus said they made void the law by their traditions. These traditions, passed on from one generation to the next, had come to have the binding force of law, and the lives of these

Tomlinsons were spent in their meticulous analysis and application.

His Teaching Was Different

Was it any wonder, therefore, that, when Jesus went into Capernaum on the Sabbath Day and stood up before the synagogue to teach, they were astonished at his teaching, for he taught them as one that had authority, and not as the scribes.

His religion was original and direct and warm and vital. He had every respect for their sacred writings and had undoubtedly studied them thoroughly. But with utter calmness he set them aside as the occasion might demand. "Ye have heard that it hath been said to you of old time" this and that and the other. "But I say unto you" something different. That was not only surprising, it was shocking, to the ears of the scribes. For Jesus would have them understand that religion was not a secondhand thing, that his God was not taken from a printed book; to serve him, not a mere matter of legalistic obedience to a set of rules. It was a way of life, a way of life which was attained by entering into a vital relationship with God as a father, a way of life which was maintained by prayer and fellowship with him, and which was motivated by love rather than by fear. Greater than all the commandments put together was to love the Lord our God and to love our fellowmen. This he not only proclaimed calmly, with quiet assumption of authority, but he proclaimed himself as the original source of this way of life.

Suppose we forget the minute matters of the law for a moment, the five points of Calvinism or the five points of fundamentalism. Suppose we forget the commentaries which tell us what

someone has read about what another man has said about Jesus. Suppose we imitate the example of the late Gilbert Chesterton when he said, "Instead of reading books about the New Testament, I decided to go back and to read the New Testament."

Here is an amazing Man uttering words which startled and shocked his hearers. But you will find them to be great universals. They were not only true because he said them, but he said them because they were universally, eternally, everlastingly true.

Out of many, I select three of these universals. A critic said to Emerson, "You are uttering glittering generalities." "No," said Emerson, "these are blazing ubiquities."

(1) Life and the universe keep saying to us, "You had better keep clean if you want to live long and well." The mortality tables of every life insurance company din that into our ears. Jesus took that great universal demand of life upon us, interpreted and implemented it. He showed us the source of impurity in the inner life and provided the remedy in God's redeeming love and sustaining grace.

(2) Life and the universe have everlastingly said to us, "You must learn to cooperate or you die." Biologists can tell us of countless species which died out because they did not learn to cooperate with life or with other species. We are now learning the hard way that nations must learn to cooperate or commit suicide. Jesus implemented that universal law in the

Dr. Wishart (pronounced WISH'art) is a minister of the Presbyterian Church, USA. He is best known as the president of the College of Wooster in Ohio from 1919 to 1944.

Golden Rule. This was not original with him. Confucius had said it before in a back-handed fashion, but it was not original with him. Its origin is in the very structure of the universe in that divine order which pervades the very heavens and of which Wordsworth sang:

*Thou dost withhold the stars from wrong
And the most ancient heavens by thee are
fresh and strong.*

(3) Life and the universe not only demand of us cleanness and cooperation but also courage. There is no place for sniveling cowardice. Swinburne and Omar may phrase despair in faultless poetry, but life simply says, "No matter how beautifully expressed, this attitude in the end means suicide. Snap out of it or die." So he gave us a bed-rock foundation for cosmic courage by showing us that life has a spiritual purpose, a spiritual meaning, and an eternal victorious outcome.

These are the qualities which it may be said the universe is demanding of us. As though she were to say, "I am not arguing with you, I am telling you." And these are the very qualities which the way of life proclaimed by Jesus undertakes to furnish.

It is readily to be admitted that these demands of nature upon us are not easy. In order to meet them, our lives often need to be transformed, re-integrated, snapped out of our narrow adjustments. And just this is what Jesus somehow does—has done again and again through the generations of men who have lived since his time, and is doing today. He makes men clean and kind and unselfish and optimistic and courageous. He and he alone furnishes the key that fits the lock. Thus, the final answer to the

question about the authority of Jesus is in the life experience of those who definitely commit themselves to him.

Let me enforce this by two illustrations. I knew a very gracious elderly lady, the widow of a ministerial friend of mine, who lived out her life in outward loneliness and yet with inward peace and joy and victory. Not long ago she went into her bank in a certain New England city. There she saw a grim-faced man with a revolver menacing bank employees, while his companion back of the counter was busily scooping the money from the cash-drawers into his bag. Perhaps this lady, being slightly deaf, did not quite take in the danger. At all events, she walked up to that bandit and proceeded to read him a severe lecture. And that hard-boiled criminal suddenly beat a retreat, and with his accomplice made a hurried exit from the place.

Of course, people praised her courage, and the story was in the papers, and the photographers came to get her picture, but amid all the fuss she was quite calm. She said, "The only thing that bothered me was that the papers said I am eighty. I am not; I am only seventy-nine!"

Something of that spiritual serenity, the courage that lifts one above all bodily fear, this highbred fortitude, had made of her what I would call a thoroughbred in the Christian tradition; this is what Jesus puts into our lives.

The other illustration is drawn from my long experience as a college executive. Earl Dunbar has been one of the traditions of our campus. He came to us from Tennessee with fifty dollars in his pocket, worked his way through college, took high scholarship rank, led in social and Christian

activity, became an outstanding debater and orator, a fullback on the football team, catcher on the baseball team, and by and by was elected, through gruelling competition, to represent the state as a Rhodes scholar at Oxford.

None of us knew that when Dunbar was here, even then he was fighting T.B. But the hard work and the change of climate and diet at last got him. And Dunbar came home, they said, to die. But through fifteen years, sheer, undaunted courage kept him alive. There was something in the man that triumphed over every obstacle that life could furnish, kept him going long beyond the expectations of his doctor, and enabled him to rise up above despair with a note of triumph.

What was it that put this courage

and idealism, tenacity of purpose, and unselfishness of character into the man? When he came back from his great oratorical triumph at the interstate contest, the whole town turned out to meet him, and we had one of the greatest celebrations of our history in his honor. He stood on this platform to say that he had gone out to speak his oration in that gruelling oratorical test *from his knees*. Earl Dunbar had fellowship with God, and it made him a thoroughbred in this Christian tradition.

This way of life Jesus offers. He does not argue about it. He simply proclaims it. Is it not simple and natural to take him at his word, and to put that word to the test of practical living?

(Reprinted by permission of *The Presbyterian Outlook*)



An editorial in the *National Council Outlook*, monthly publication of the new National Council of the Churches of Christ in the U.S.A., appeals for a new standard of success in our churches. A balanced budget, a popular minister, or a "respectable" attendance is not a defensible criterion of success, says the editorial.

"The greatest danger of any organization," the editorial commented, "is that its energies become absorbed in running the machinery. To guard against this, there must be a constant sensitiveness to the central spiritual purpose for which it exists." Churches are urged "to recapture the evangelistic temper" in order to achieve their primary purpose, "winning souls." The need to maintain a "distinctively spiritual note" was stressed by the editorial as being more "imperative" than ever before, owing to the rapid "secularization of society."

"In other generations the Christian faith and the Christian understanding of life were generally taken for granted," the publication noted, but added: "that is no longer the case."

The Evolution of the Chaplaincy

BY GYNTHYR STORAASLI

EVER since Revolutionary War days, the chaplain has been a familiar figure in the United States armed forces. When General George Washington appealed to pastors of colonial congregations to provide religious ministrations to his Continental Army, they put on their hats, locked up their churches, shouldered their muskets and were off to the war. And despite the vicissitudes through which both the Army and the chaplaincy have passed in the intervening years, there has been no deviation from the primary mission of the chaplain—to provide spiritual guidance and to set the highest standards of moral behavior by word and by example.

Not that the chaplain's activities have been confined to that single objective. As a group they have at one time or another been called upon to perform probably more diversified and unrelated activities than have the members of any other arm of service. They have served from the combat front to the rearmost echelon. Forbidden by the terms of the Geneva Convention to carry arms (in recognition of which they are entitled to preferred treatment if captured) they have nonetheless stood side by side with those on the firing line. Or, in training camps, they help the young recruit to adjust himself through his first bewildering days as a serviceman. From the young chaplain serving at his first station to the four chaplains of four different denominations who went down in the Atlantic with the sinking troopship *Dorchester*

because they had given their life preservers to others, chaplains have found and embraced opportunities for service wherever they might be.

In the early days of the chaplaincy Congressional Delegate Daniel Roberdeau wrote to General Washington that "Congress had this day a new arrangement of the Chaplains' Department. This new and honorable establishment is designed to suppress the horrid sins of cursing, swearing and other vices with which, I am sorry to say, our Army vies with the most abandoned of the English troops; to strengthen the officers' hands by public and private exhortations to obedience of general and regimental orders; to discourage desertions by recommending the service; to encourage enlistments; to recommend cleanliness as a virtue conducive to health and to reprehend the neglect of it."

It is interesting to note that while this statement of the chaplain's mission includes discipline, recruiting, sanitation and hygiene, it makes no mention of spiritual or moral standards beyond deploring loose language. It sets a pattern of broad and diverse responsibilities, a philosophy tacitly accepted and enlarged upon for more than a hundred years thereafter. To no one in the military service more than to the chaplain was the phrase "in addition to his other duties" so applicable for many years.

Those of us who entered the Army as chaplains in World War I found our duties far from clearly defined—in regulations, in the minds of our

commanding officers or even in our own minds. We had volunteered for service with the troops. We knew that spiritual guidance to officers and men and ministration to the sick and wounded were expected of us. What else? I can think of units where, if the chaplain conducted worship on Sunday, visited those in the hospital and guardhouse, performed an occasional marriage or baptism and conducted the prescribed services for the dead, nothing more was asked of him than that he keep out of the way and not interfere with the administration or activities of the troops.

Other commanders with a more practical turn of mind considered chaplains as a species of T/O spare parts and conceived the idea of using some of us for administrative duties which otherwise would have fallen to line officers. Looking back over almost thirty years as an Army chaplain I can recall times when I or some of my associates were detailed to act as PX officer, mess officer, school teacher, defense counsel, investigating officer, athletic officer, librarian, postal officer, club officer or in other capacities which do not come to mind now. I know of one chaplain in World War I who was directed to conduct a school the sole purpose of which was to teach a thousand soldiers to write their names so that they could sign the pay roll. Needless to say, that "school teacher" had no truancy problem.

These details were not necessarily assigned on the basis of qualifications or experience; more often it was because of the amount of spare time which we were believed to have between Monday morning and Saturday night. It was flattering to think that as a group and as individuals we

were so versatile—but it was hardly realistic.

This is not to say that we found these experiences uncongenial. Any chaplain could see that these various and unrelated tasks offered him real opportunities to serve his unit. One of the happiest memories of my Army career is of the years I spent as shortstop of the Fort Mills baseball team in the Philippines. I recall a vital series against another Army team in Manila—one game Saturday afternoon, another one Sunday afternoon. Sunday morning I had to conduct an Easter service at my station on Corregidor. My commanding general was as ardent a fan as I was and he directed me to be available for both games. But he recognized my obligation—and his—to the military personnel and their families who desired to worship in their own post chapel on Easter morning. Accordingly he arranged for me to return to Corregidor by chartered launch after the Saturday afternoon game. Sunday morning after service I went from the chapel to the airfield and flew back to Manila. I like to feel that I was fulfilling my ministry to the troops when I played in the game that afternoon as much as when I stood before my altar and in my pulpit that morning.

After the close of World War I, the National Defense Act of 1920 created the office of Chief of Chaplains and provided in effect for a Chaplain Corps. Over the years since then the chaplain's mission has not materially changed—but emphasis on it has. His functions and duties have been clearly defined; his opportunities have been broadened; he is no longer the unit handy man.

Three things stand out in my own mind as I look at the evolution of the

chaplaincy during the past thirty years. First is the sound and broad training now available to the chaplain not only when he is first appointed but also as he advances in his career. Those of us who were commissioned in World War I were sent to school for one month, not so much to learn the duties of an Army chaplain as in the apparent hope that some miraculous metamorphosis would change us into soldiers—a vain hope in many cases, I fear. We were given close order drill, calisthenics, a smattering of Army Regulations, a fleeting glimpse of the *Manual of Courts-Martial* and practically nothing on the functions of an Army chaplain. In 1920, the War Department established a permanent Chaplain School at Camp Grant, Illinois. Lack of funds required suspension of the resident school in 1928 but in 1942, World War II requirements brought about its reopening. Since then it has played an increasingly broader and more important role in equipping chaplains for the needs and opportunities of a military parish.

Contrasted with the limited scope of the orientation course in World War I, the present basic course required of newly appointed chaplains covers essential military subjects such as administration, organization, military law, map reading, rules of warfare and military customs and courtesies. But the new chaplain also learns the use and techniques of audiovisuals; religious practices and requirements of the various faiths and denominations; speech, radio and television techniques; music, problems of religious and spiritual morale, personal counseling and character guidance.

During normal times, the chaplain of more maturity and experience is offered opportunities to advance in his profession by graduate study at The Chaplain School. He can take a course to prepare for duties as a staff chaplain; another course gives him experience in personal counseling, particularly to personnel in general hospitals and disciplinary barracks; a third emphasizes religious education. These courses also include advanced instruction in radio and television techniques, ecclesiastical art and the role which religion plays in both Eastern and Western cultures.

Just within the past year The Chaplain School has initiated with great success a basic course for chaplains' enlisted assistants—the Air Force calls them welfare specialists—not open to the chaplain himself but of real value to him. By giving qualified enlisted volunteers training in office organization and administration, operation and maintenance of audio aids, supply, motor operation and maintenance, as well as experience in assisting in religious services, the chaplain is relieved of many details which formerly consumed much of his time.

A second indication of real progress has been the definition and clarification—and limitation—of the chaplains' duties. Regulations now clearly state the religious and professional obligations incumbent upon them and, with equal emphasis, regulations stipulate that chaplains "will not be detailed duties other than those required of them by law or pertaining to their profession as clergymen." Exception is made for extreme military emergency only; even then chaplains are available only for such secular duties as are compatible with their noncom-

batant status under the Geneva Convention.

To be sure, many chaplains interest themselves more or less actively in athletic, educational, social and similar off-duty programs for members of the command. But they do so as a means to the end of more fully accomplishing the morale and welfare aspects of their mission. The chaplain no longer has any primary responsibility for such activities and in consequence he is free to concentrate on the program which he—and he alone—is qualified to direct.

Probably the greatest change I saw in my years of service and certainly one which contributes greatly to the chaplain's own morale and effectiveness is the increased recognition and respect which the chaplaincy enjoys both within and without the armed forces. Many young chaplains in their first assignments formerly felt like pariahs. Their denominations showed slight interest or responsibility for them or for their new work. They were the little boys who had run away from home to join the Army. And in their new-found parishes the reactions of their commanders and their fellow officers often varied from mild acceptance to ill-concealed apathy, frequently with strong undertones of patronizing tolerance.

Today the chaplain is a welcomed and respected member not only of the military but also of the civilian community where he is stationed. He has the active support of his commanding officer and, in varying degrees, of his colleagues of other branches of the service. He receives personnel assistance, equipment and sometimes welfare funds to increase the effectiveness of his work. He is given opportunities to advance in his profes-

sion. And he is relieved of some of the more onerous burdens of a civilian ministry, such as parish administration and financing.

He finds also that he has the active interest and support of his own church. Practically all religious faiths and denominations have come to recognize that they too have a responsibility for service personnel both in and out of the ministry. With few exceptions the various church groups now have boards or commissions whose sole responsibility is the advancement of religious, moral and welfare activities in the armed forces including the search for desirable young clergymen to accept appointments to the chaplaincy in the active service or in the reserve components.

Most of my active ministry was spent in the Army. Recently I asked a friend who, prior to becoming a chaplain, had spent many years in civilian parishes, what differences he found between his work as pastor of a church in a civilian community and his duties as a post chaplain. He replied: "There is little difference. My personal theological concepts are not changed. My preaching is altered only to the extent that in general services, as distinguished from my denominational services, I do not stress doctrines of faith which are peculiar to my own denomination because I know that I shall have in my congregation people of many different denominations. My parochial duties include practically everything a pastor of a civilian parish does except raise the money to run it."

But the military chaplain does more. In civil life, personal counseling, character guidance, advice on a career are more often provided by parents, teachers, Scout leaders and

the like, but young men and women in the services today turn to the chaplain for skilled and understanding advice.

Now, more than ever before, the armed services indicate their belief in the necessity for spiritual values in a confused and confusing world. General of the Army George C. Marshall, wartime Chief of Staff and presently Secretary of Defense, expressed the conviction that "the spiritual force in any man's life is a vital and determining factor in his thoughts, con-

victions, impulses and actions. Officers and enlisted men, individually and in groups, should have full opportunity and encouragement to perfect or acquire knowledge of divine law and its practical implications."

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Chaplain (Colonel) Gynther Storaasli, USA-Retired, is Director, Bureau of Service to Military Personnel, National Lutheran Council. Prior to his retirement from military service in 1948 he was Commandant of The Chaplain School.



EDITORIAL (Continued from page 31)

quiet the fears of men. They helped them put on life belts and when there were no more they gave their own that four others might have a chance to live. When they had done all they could, these four—a Jew, a Catholic, and two Protestants—clasped hands and with united hearts prayed, each in his own way, to the God of all.

On the eighth anniversary of that day the President of the United States traveled to Philadelphia to dedicate the Chapel of the Four Chaplains, honoring Alexander D. Goode, John P. Washington, Clark Poling, and George C. Fox. With its three revolving altars that chapel is more than a tribute to the four chaplains. It is a tribute to Dr. Daniel Poling and all the contributors who are big enough to see beyond the horizon of an individual faith a united America.

I watched the unveiling of the mural depicting the four chaplains on the sinking ship. I thrilled to hear a Jewish rabbi in the Hebrew tongue praise my God, the God of the four chaplains.

Greatly moved by the remembrance of the faith and heroism of the four, I kept hearing, in imagination, the request of Clark Poling before he sailed on the *Dorchester*: "Dad, do not pray for my safe return, just pray that come what may I shall be adequate."

In times of stress as from mountain tops men sometime see beyond the trivial. It mattered not that on the sinking ship one was Jew, one was Catholic, and two were Protestant. Brothers they were, sons of the same God, and each was adequate because each knew Him and knew that He, too, was there.

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"



By DR. PAUL
SCHERER

Right Side Up

All of us know that there are just three factors in every man's universe. Think of them if you will as the three sides of a triangle: *himself*—that's one side, over here at the left, shall we say; *other people*—that's the second side, over here at the right; and *God*—that's the long side, at the bottom. Every man's universe is really constituted that way. Here are all his relationships. Nothing else of any great moment enters in. What I'm saying to you first of all is that it has to *stand* that way if it's going to stand at all. That's Christianity right side up. It has to stand on *God*!

The trouble with us is that we are forever trying to upend it, and get it to stand on one or the other of these two sides. We upend it in our prayers for instance and get ourselves at the bottom of it all. That's one of the most subtle of all our habits; and it makes the whole structure unstable. Take a casual journey through the hymnbook sometime. You'll see it there. "Jesus, Saviour, pilot me, over life's tempestuous sea." "Hide me, O my Saviour, hide, till the storm of life be past." "When I tread the verge of Jordan, bid my anxious fears subside." It's all right, in a war. The thing I'd like you to notice is that when I sing I seem to be fairly ob-

sessed with what happens to *me*!

And the whole tenor and movement of the Christian gospel aims to get my mind *off* that! In our day we can't afford to lose sight of the fact that people matter. One by one they matter. That's what Communism wants to cancel in the interests of this new and emergent fellowship of Society and the State. But these very movements themselves should serve to reveal the deadly peril into which we have fallen: the peril of losing our social conscience; of forgetting not that we count, but that anything else *besides* us counts at *all*! Today it's of the essence to remind ourselves that the Christian gospel doesn't *center* in Tom, and Dick, and Harry, or in you and me; it still centers in Christ, Who is the judgment and the mercy of God!

We Cannot Know

Jesus was always beyond his disciples. He is beyond us. He was talking to them one day about his death and coming again. "A little while, and ye shall not see me," he said, "and again a little while, and ye shall see me." We can understand that better than they did because we have some perspective on it. There are other places, however, where we just put on our horn rimmed spectacles and

look wise. They never attempted to cover up their confusion. They looked at him and then at one another and shook their heads. "What is this that he saith?" Every time they turned around they were in beyond their depth, stammering away like so many children—"We cannot tell what he saith."

But can anything be said that will help? Anything that can keep us from looking the other way and shrugging. Why bother? It ought to help simply to assume what the disciples ran into as a matter of experience: that God is beyond us. When this mind that I have begins trying to deal with that Other Mind, I simply don't start out with the notion that I'm going to find Him thoroughly intelligible. I won't. To scrap your faith because He isn't is to me the most unintelligible thing of all. He isn't as easy to make out as the multiplication table. Not that God is wholly different. If He were, none of my thinking would be of any use to me at all. My wrong might be His right, and my right His wrong. The difference between us isn't "sheer difference" and reversal. He's just yonder, in the same direction I'm trying to travel, this direction that I call good. But infinitely far.

Asserting Our Faith

We aren't here to maintain a kind of faint aroma against the bad smells of human existence: we are here to assert a faith, that has been leaning back in a chair with its feet on the table. You ask me how? I answer, nonsense; you know how. Almost every time you're uncertain, you'll find that you're just standing in your own light. You tell me you can't? I tell you that's nonsense too. If it

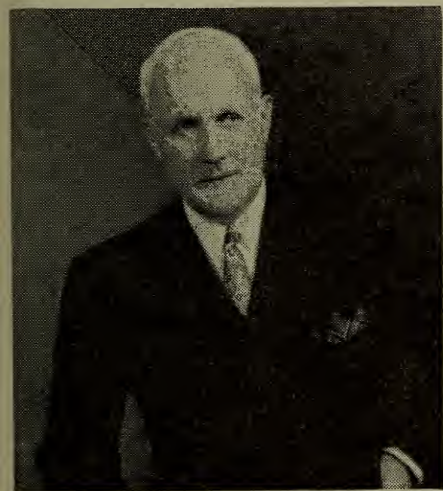
isn't, then the God you believe in is a fiction, and not a very good one. You say it will make no difference? You sound like Moses trying to argue the Almighty out of Egypt instead of leading out his nondescript ragamuffins, as he'd been told to do! Things were complicated in Rome some two thousand years ago; and there weren't many wise, and there weren't many mighty; but they cut the Gordian knot, that little band of Christian people who meant what they were about! Don't tell me that a faith doesn't matter when you begin to assert it! And the time was never more ripe!

Never before has the conviction been so widespread among those who are trying to think their way through—philosophers, scientists, educators—the conviction that nothing else will matter; that in a genuine revival of religion lies the only hope we have. But this much let me say is certain: no such revival will ever come about just because it's the only hope that's left. We'll not be frightened into it. It won't come because we are in a panic and want to rescue the tatters of our twentieth century culture. It will come when the world's piteous need and God's pitiful provision in Jesus of Nazareth lay siege to our hearts and take them captive: so that we quit talking like believers and living like atheists, with furrowed brows and that devastating sense of futility and loneliness; quit saying "Thy will be done" and letting everything else on earth get in first and interfere; quit trying to put up with life and make something of it—not because we're afraid, but because the love of God, so patient and so intolerable, has stirred something inside of us alive.

N E W S B R I E F S

GENERAL

A new member has been appointed to the staff of The General Commission on Chaplains, as assistant to the director. He is Charles D. Giaque (pronounced gee-oak), who has degrees from Oberlin College and Ohio State University and has taken additional graduate work at Columbia, Boston, and New York Universities.



Harris & Ewing

Mr. Giaque has had considerable experience in Christian youth work, although his professional career has been in college teaching in the fields of health and physical education. He has taught at Ohio University, Boston University, and George Williams College and was engaged in educational work in China for seven years.

During the last war he was in charge of the Navy's Rehabilitation-Physical Training Program.

Giaque has held many state and national offices in the American Association for Health, Physical Education, and Recreation and is a Fellow of that organization. He served as editor of the PHYSICAL EDUCATION DIGEST and has done considerable writing. One book, *Recreation in Church and Community*, has been adopted by The Methodist Church for its recreation training program.

Music is Giaque's hobby. He has done some writing in this field and is an experienced choral director.

Mr. and Mrs. Giaque, who are Methodists, have five children and five grandchildren. One son is a Lieutenant Colonel in the Air Force.

In this time of expanding activities we welcome the skills, experience, and fine personality of Mr. Giaque.

Speaking to a conference of supervisory Army chaplains at the Pentagon recently, Secretary of the Army, Frank Pace, Jr., said that "moral leadership is just as important as physical leadership" and promised chaplains "iron-handed support in whatever you undertake in this field."

The Spiritual Life Conference, originated two years ago for the benefit of chaplains in the various branches of the Service as well as those in the Veterans Administration Hospitals, will be held again this year.



More than 7,000 Christmas cards were dispatched to hospitalized United Nations troops in Japan by St. James Episcopal Church, New York, under the direction of a former Air Force chaplain, Rev. William J. Chase. Shown in the group from left to right are, Rev. Chase, Miss Diana Sturgis, Miss Lydia Zuk, Bishop Horace W. B. Donegan, Mrs. Margaret Arnold, Mrs. W. W. Hoppin, and Miss Mary Lord.

However, a somewhat different organizational plan has been necessitated by the present changed situation in the Armed Forces and the consequent difficulty of travel. Instead of bringing in chaplains for a three-day regional conference, teams of two or three top religious leaders will be sent to some sixty areas for sessions lasting one day. The Conferences are sponsored and financed jointly by the Department of Evangelism of the National Council of Churches and the General Commission on Chaplains.

The 13th annual Bible Seal Campaign of the American Bible Society will be headed by Lowell Thomas, noted author, traveler, and news commentator.

Chaplain Ivan L. Bennett, who originally edited the Army and Navy Hymnal used by the Armed Forces, has now edited a hymnal for use in

the U.N. Command. The new 299-page book, with a foreword by General MacArthur, is printed with songs and psalms written in English on one page and in Korean on the opposite page.

The Good Will Book, containing the signatures of President Truman, the Governors of 41 states and the official representatives of 31 leading denominations, as well as more than 33,000 individual signatures, was presented recently to the Japan Bible Society at a formal ceremony in Tokyo. Chaplain Ivan L. Bennett, representing Gen. MacArthur, presented the book, which was prepared by the American Bible Society as a token of friendship from America to the people of Japan.

The Philadelphia County Civil Defense Council has organized a chaplains corps to administer to the spiritual needs of the public in event of an atomic bomb attack on Philadelphia.



More than 20 of the United Nations, through their various Bible Societies are keeping the Word before UN troops in Korea. A marked increase in Scripture reading has followed the war on the Peninsula. Here Chaplain Ivan L. Bennett looks at 19 Holy Bibles in as many languages and dialects.

(American Red Cross Photo)

A recent Army announcement details the policies on size and equipment of chapels. In designing chapels, seats will be provided for one-tenth of the installation's total military strength, except in cases where the personnel of the installation numbers less than 500.

ANNOUNCEMENTS

The 163rd Presbyterian General Assembly will be held at Cincinnati, May 24-30. The Rev. Hugh Bean Evans will be host pastor.

Conventions scheduled for the coming months include the Southern Baptist Convention in San Francisco June 20-24, the Gideons International Convention to be held in Philadelphia July 18-22, and the Christian Business Men's Committee's 14th annual

convention which will take place in Toledo, Ohio, October 17-21.

All Christian churches and theological seminaries are invited by the Greek Orthodox Church to send representatives to Athens to participate in the celebration of the 1900th anniversary of the arrival of the Apostle Paul in that city. The observance will include special services and pageantry from June 6-29, culminating on the Feast Day of St. Paul.

An appeal to help raise the \$10,000,000 goal set for the completion of the International Christian University in Japan will be made in some 100,000 churches in this country, April 29-May 4. In an open letter to the fund campaign workers dictated a



Citizens of Hagaru-ri recently held their first religious service in a temporary church. Speaking through an interpreter, Navy Chaplain John H. Craven, of Wichita, Kans., restores the church bell to Korean pastor Lee In Seup. The church was founded in 1910 by Canadian missionaries.

(Department of Defense Photo)



Fifth Air Force men of the U. S. Far East Air Forces join with Koreans in singing Handel's *Messiah*. The choir was directed by Air Force S/Sgt. Merle Y. Strang of Bangor, Me. Assembled by Strang and Fifth Air Force Chaplain Russell L. Blaisdell of Forth Worth, Tex., the choir gave the concert for the benefit of Taegu citizens.

(USAF photo)

few hours before his death, Dr. Ralph Diffendorfer wrote, "More and more we are convinced that recent events in the Far East underscore the need for the International Christian University and emphasize the urgency of prompt and positive action on our part in bringing about its establishment."

National Family Week, to be observed May 6-13, will have as its theme, "Parents, Children and God." "This theme expresses an exalted faith in the Christian home," stated the Rev. Richard E. Lentz, Executive Director of the Joint Department of Family Life of the National Council of Churches of Christ. "Parents, children and God create the Christian family. Members of a family are

teachers. And we can believe that God, too, uses our family life to help us know him and his will."

PERSONALITIES

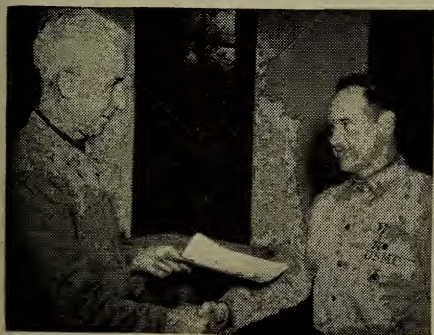
The Rev. Dr. Harold C. Case has been appointed president of Boston University to succeed Dr. Daniel L. Marsh, who has retired after 25 years in office. Dr. Marsh will continue to serve the University as Chancellor.

Dr. Hugh Stewart Magill, 82-year-old Methodist layman and first general secretary of the International Council of Religious Education, has been awarded the 1951 Russell Colgate Distinguished Service Citation for an outstanding contribution to Christian education.

Mr. Orrin R. Magill has been appointed director of Promotion and Public Relations of the International Missionary Council. The Council, a Protestant interdenominational body, is the highest consultive missions agency, with which more than thirty denominations of the National Council are affiliated.

The Rev. Roland T. Heacock, a Negro, has been called to be pastor of the Staffordville, Conn. Congregational Church and its white congregation. Commenting on his appointment, the minister said: "It is a sad commentary on the state of democracy and Christianity that when an obscure, untalented Negro minister takes over the pastorate of a tiny rural Connecticut church, it is big news."

Dr. Kenneth S. Latourette has been elected President of the Japan International Christian University Foundation to succeed Dr. Ralph E. Diffendorfer, the Foundation's first President, who had accepted the post of Vice-President shortly before his sudden death last January.



Chaplain Robert M. Schwyhart, USN, receives Bronze Star Medal from Maj. Gen. O. P. Smith, commanding 1st Marine Division. (Department of Defense Photo)

Charles P. Taft has been awarded the Bishop Chase medal for 1950 for distinguished service to the Episcopal Church. Taft is a former President of the Federal Council of Churches.

CHAPLAINS



Chaplain Byron Dale Lee became the Chaplain Corps' first loss in Korea when he was killed on July 25 in the strafing by enemy planes of an American Army column. Thirty-

three years of age, Chaplain Lee's handsome face and vital fitness of frame radiated life. His wholesome, democratic, positive attitude toward life, his love for people, and his absolute fairness in dealing with them made him admired by all. His life can be appraised best, perhaps, by the comment of one of his college professors: "He was too big to be little." Northwest Nazarene College of Nampa, Idaho, from which he graduated in 1943, is planning to build a \$300,000 gymnasium in Chaplain Lee's memory.

One other Army Chaplain, Samuel R. Simpson, has been killed in action. Missing in action are Chaplains Wayne H. Burdue, James W. Conner, Kenneth C. Hyslop. Chaplains Carroll G. Chaphe and Arthur E. Mills are listed as wounded in action, and Chaplain Holland Hope, injured in action.

The following Navy chaplains have been wounded in action: William G. Tennant, Robert Bonner, Orlando Ingvolstad, Kevin J. Keaney, Cornelius J. Griffin, E. I. Van Antwerp.

The Air Force reported no casualties among its chaplains.

Chaplain Holland Hope, Protestant chaplain attached to the 187th Airborne Regimental Combat Team in Korea, has been awarded the Silver Star for gallantry in action. Chaplain Hope, who has some 40 parachute jumps to his credit, continued to perform his duties for two weeks despite a broken back.

Commendations have been received by the Office of the Chief of Army Chaplains for the following Army Chaplains: Rufus A. Cooper, John S. Hinkel, Deyo J. Williams, Ray D.



Among the 25 chaplains attending a conference at Fort Meade, Md., recently were: Left to right, Chaplains William Maxwell, Army Field Forces, Fort Monroe, Va.; John J. Mullaney, Second Army deputy Chaplain, Fort Meade, Md.; J. K. McConchie, Office of the Chief of Chaplains, Department of Army; and Ned Graves, assistant Second Army Chaplain, Fort Meade, Md. The conference included discussions on problems facing chaplains in the expanding Army and the reserve training program.

(U. S. Army Photo)

Seals, Clayton C. Shepherd, Michael E. Reynolds.

Chaplain Robert J. Hearn has been named 10th Corps Chief of Chaplains. A veteran of the New Guinea and the Philippine campaigns, Chaplain Hearn had served with the 24th Division since arriving in Japan in March, 1949.

Chaplain Frank A. Tobey has been named Eighth Army chaplain. Chaplain Tobey took part in the Inchon landing with the X Corps and remained with the Corps through North Korea and the Hungnam evacuation.

Chaplain Edgar H. Brimberry has been assigned to Reese Air Force Base, Tex. A member of the Chaplains Corps during World War II, Chaplain Brimberry served at Hawaii, Saipan and Okinawa.

Chaplain Ormonde S. Brown, formerly stationed at Maxwell Air Force Base, Ala., has been transferred to Carlisle Barracks, Pa., to serve as instructor in the Armed Forces Chaplains School.

Chaplain Richard R. Bell of the 505th Airborne Infantry at Fort Bragg, N. C., has been awarded the Master Parachutist Award in recognition of his record of over 90 parachute jumps.

Chaplain Elwood L. Temple, recently returned to Japan from Korea where he served with the 24th Infantry Division, has been assigned to duty as Protestant chaplain with Headquarters and Service Command at the Washington Heights Chapel in Tokyo.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

UNITED FELLOWSHIP OF PROTESTANTS

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
National Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America	Evangelical United Brethren
Baptist, American	Latter-Day Saints
Baptist, General	Methodist
Baptist, National Convention of America	Methodist, African Episcopal
Baptist, National Convention, U.S.A., Inc.	Methodist, African Episcopal Zion
Baptist, North American General Conference	Methodist, Colored
Baptist, Seventh Day	Methodist, Free
Baptist, Southern	Methodist, Primitive
Baptist, Swedish	Methodist, Wesleyan
Baptist, United American Free Will	Moravian
Christian Reformed	Nazarene
Christian Science	Pentecostal Holiness Church
Church of God	Presbyterian, Associate Reformed
Churches of God in North America	Presbyterian, Cumberland
Congregational Christian	Presbyterian, United
Disciples of Christ	Presbyterian, U.S.
Episcopal	Presbyterian, U.S.A.
Evangelical and Reformed	Reformed in America
Evangelical Congregational	Salvation Army
Evangelical Free Church of America	Seventh Day Adventist
Evangelical Mission Covenant	Unitarian
	United Brethren in Christ



